Scripture-Redemption freed from Mens Restrictions:

BEING

An ANSWER to a Book, published by Mr. *William Troughton*,

INTITULED,

Scripture-Redemption restrain'd and limited:

AS ALSO,

The Substance of several Conferences and Disputes had in *England*, *Wales*, & *Scotland*,

With { Mr. *Heath*, Mr. *Bartley*, Mr. *Powel*, } { Mr. *Sa. Rutherford*, and Mr. *James Wood*, } { Two Rectors of the University of *St. Andrews*, }

and many others,

About the Death of our most dear Redeemer, and the Controversies which are the constant concomitants of it.

By *Ja. Brown*, sometimes of *Oriel* Colledge in *Oxford*; Now (through mercy) a Preacher of the Faith which once he destroyed.

But we see Jesus, who was made a little lower than the Angels, for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man. Heb. 2. 9.

And he said unto them, Go ye into all the World, and preach the Gospel unto every creature. Mark 16. 15.

London, Printed for *Francis Smith*, at the Elephant and Castle near the Royal-Exchange in *Cornhil*; and at the same Sign the first Shop without *Temple-Bar*, 1673.

BIBLIOTHECA · BODLEIANA

To all those precious souls who receive the Gospel, and follow the Lord Jesus in the way of righteousnes, to whose view this small Treatise shall by providence be presented, Increase of all spiritual riches from the Father of mercies, are unfeignedly desired.

IT is no new thing (blessed souls) for the God and men of this world to call the sweet, saving, and most soul-refreshing doctrines of the Gospel *Heretical opinions: and the way of God (even that way of Worship which Christ and his Apostles walked in) Heresie; that so, by raising soul (though false) reports against the Truths of the true and eternal God, they and their false Merchandise (corrupt Doctrines, I mean,) may seem fair in the eyes of their followers. Let it not then seem strange to you, neither be discouraged, if it be so in our generation: but as our God hath imparted to you a great measure of the knowledge of his love in the Lord Jesus, let it be your care, I beseech you by the mercies of God, *to walk worthy of the Lords love in all well pleasing, and abounding in every good work*; that you may *shine as lights in this world*, and (in the world to come) *as the sun in the kingdom of our Father, for ever and ever. You have known and believed the love of God to your souls*; you know and are assured by the Scriptures, that *Christ died for you*; when other poor creatures going about to prove it by their qualifications (a most inconstant and crooked rule) are (oft-times at least) very uncertain whether Christ died for them; and so through the instability of their sad minds, either hurried away by dangerous presumption, or hurled into deep despair, and other soul-distracting distempers. Their condition I much commiserate, having my self been somewhat buffeted by Satan under it: for at best, they are frequently tossed to and fro by doubts and fears, whether ever God gave his Son to lay down his life for them, and so are kept from the enjoyment of that abiding consolation which you partake of, by believing what is plainly written in the Word of Truth, and rejecting the dark consequences and deductions of men. Oh pity those that are ignorant of that truth which you are acquainted with, endeavour to impart it to them; but despise them not, in that you know Christ died for them. *Be not weary of well doing. The Lord is at hand:* and if you persist in holiness, he will requite your short pains with everlasting pleasures, and your work in the day of grace with an eternal and exceeding weight of glory.

* Master *Trough.* p. 1.

And now (brethren) *I commend you to God, and to the word of his grace, which is able to build you up, to make you wise unto salvation, to make you perfect, and throughly furnished to every good work*; desiring the Lord of glory *to preserve you blameless in body, soul, and spirit*, till *he appears the second time without sin unto salvation*; *that you may be presented faultless before the throne of his glory* with exceeding joy, and be made partakers and possessors of that rich and glorious Crown, and those precious promises which now *by faith and patience we inherit*: in which most blessed state, I trust on the Lords day to meet you; and in the mean space, whilst the Lord holdeth my soul in life here, shall remain,

Your faithful servant and brother (though unworthy)
in the way and work of Christ, *J. Brown.*

To all the people in the world who shall peruse this plain Discourse, especially such as setting their faces towards Sion, have their souls sadned through the uncertainty that is in them, about Christs dying for them; the Author sincerely wisheth those cordial consolations which which flow from the knowledge and acknowledgment of the Truth in this point, according to the Scriptures.

KNowing by sad experience what a miserable condition they are in, who are ignorant of the love of God; and how chearfully they are drawn out to serve him, who know and are assured that he gave his Son to be a Propitiation for them; I have here presented to each impartial Reader a familiar Discourse concerning the death of our Redeemer; wherein I shall, by the help of Jehovah, prove,

1. That Jesus Christ did die for all and every man.

2. How far this extends to all, or what he hath done for all men dying for them: and this I shall do by the expres's Word of the Lord, as it is ministred to us by his own Spirit, without sophistical Syllogisms, dark Deductions, Consequences, and Inferences, (the onely proofs of those who assert the contrary.)

3. I shall also, by the assistance of the Lord, produce the reasons which I have found in the Scripture, confirming this truth.

4. I shall (as I have met with them) answer the Objections brought against it.

5. I shall make some Application of the whole; wherein I shall take opportunity to shew the soundnes's and profitablenes's of this Doctrine, the sad consequences and absurdities of the contrary, and endeavour to discover some reasons why so few receive it, and why there is so great opposition made against it. I confes's they lie deep; but the Lord in time will help us to a more full manifestation.

The occasion of my undertaking of this work, was partly from a nameles's Paper received from some Parish-Ministers living about *Bishops Castle* in *Shropshire*; to which because I knew not to whom to write, I was not careful to return any Reply. But especially from the reading of ten printed Arguments set out by one M. *Troughton*, (though suckt from others) together with several Conferences had providentially with many learned men (as they are accounted) in *England* and *Scotland*, about the death of Christ, and the controversies which are the constant concomitants of it. My resolution is to be plain, without Rhetorical flourishes, and the wisdom which man teacheth. The glory of God is that which I chiefly aim at, (my conscience bearing me witnes's) and next that, the comfort of doubting, and convincing of obdurate spirits. I would intreat the Reader to survey this Work twice, before he censure once; to try what is here laid down by the Word of God, and hold fast what is good: for that blessing thou findest in it, let Jehovah have the glory; which I again assure thee is the earnest desire of him who is

A servant of Jesus Christ, and his Saints in him, and
of all his fellow-creatures as he may in the Lord, *J. B.*

The Answer
TO
Mr. *Troughton's* Introduction.

WHat the wonder-working Jehovah hath spoken of old by his Servants the Prophets is in these our daies fulfilled: *He doth his work, his strange work, and bringeth to pass his act, his strange act. The wisdome of the wise-men doth perish, and the understanding of the prudent is hid.* It is a marvellous work, and a wonder to see, how they who *teach the precepts of the Lord by the precepts of men*, are taken in their owne craftinesse, and have their wisdome taken from them, or turn'd into foolishnesse; To behold how they that *darken counsel by words without knowledge*, who *speak wickedly for God, and talk deceitfully for him*, are snared in their Philosophy and vain deceits in their Sophisticated Syllogismes and Arguments, which they produce against the truth of the eternal God, whilst they seem to take part with it.

Isa. 28. 21.

Isa. 29. 14.

Job 38. 2, 13, 7.

A strange and eminent manifestation of the hand of God against such, was lately in a most evident manner seen, against one Mr. *William Troughton* a Minister of the Gospel (as he stiles himself) at *Onley* in *Leicester-shire*; who hath put forth a small treatise intituled *SCRIPTURE-REDEMPTION RESTRAINED* and *LIMITED*. I confess when I first cast mine eye upon this title, I was amazed with admiration, that any should so forget themselves as to restrain and limit the redemption that the Scripture holds forth; that any should set bounds unto (or imprison) such a soul-satisfying, soul-sanctifying, soul-saving doctrine as is *Scripture-Redemption*. O you that call your selves the Ministers of the Gospel! Is the Spirit of the Lord straitened? are these his doings? Did the Spirit of the Lord

Lord ever ſay *that Chriſt dyed not for all*, or that *he dyed but for ſome?* is there any Scripture from the beginning of *Geneſis* to the end of the *Revelation* that ſpeaks thus? yet if we ſhould grant that Chriſt laid downe his life onely for a few, and bought onely his Saints: I ſay, if this were *Scripture-Redemption* (as it is not) Mr. *Troughton* hath reſtrained and limited it. *Scripture-Redemption* be it what it will, is by him confin'd and reſtrain'd; inſomuch that I could ſcarcely be perſwaded in my ſpirit, but that it was rather the error of the Preſs, then of his pen, or at leaſt that it was rather a ſlip of his pen, then the error of his minde; but when I conſidered (in the reading of his book) with what virulency of ſpirit he oppoſed ſuch as ſuffer Scripture-Redemption to have its due liberty, and how vigorouſly he bends his hand and head (at leaſt) to make good his purpoſe, even turning aſide the texts of Scripture which ſay plainly *Chriſt dyed for all, for every man*, &c. to make way for his dark conſequenses and logical concluſions, I ceaſed to wonder at the preſumptuous folly which therein palpably appeared, and admired the juſt and ſignal ſeverity of God againſt ſuch as in this illuſtrious Sun-ſhine of Goſpel-light, oppoſe his waies, accuſe his Saints, and bring up an evil report upon that good will of God, which he hath by Men and Angels manifeſted in all ages towards mankinde. I have ſeen in darker daies that men have uſher'd in their fond conceits and Saint-reviling Pamphlets, with glorious names and ſoul-blinding inſcriptions; but God ſo took away his wiſdome, that he could not give his book a Title that might in the leaſt palliate the perverſneſs of his opinion. *The times of ignorance God winked at*; but if after full and fair warning, by the bright appearance of eternal truth, men will not beware, he will leave them to themſelves, *to foam out their owne ſhame*, and (as that of *Jannes* and *Jambres*) ſo ſhall *their folly be made manifeſt to all men*. Oh where was the wiſdome of that poor creature *who reſtrained and limited Scripture-Redemption?* The deſire of my ſoul is, that he may ſee the error of his way, and repent of his daring preſumption. As the name of his Book ſavours of ignorance, ſo his Introduction to it is filled with malice; as the judicious Reader may perceive by thoſe black calumnies and aſperſions caſt upon my ſelf and others *. As far as they relate to me, I do willingly bear them, and freely forgive (my Lord and Maſter ſuffered more for my ſake) but for that they intrench upon

*Cap. Ever. Sam. Oates Benj. Morley Mr. Prior. Wil. Kendal Re. Feilding, &c.

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the truth of God, and reflect upon some pretious Saints, I shall endeavour the removal of them, yet freely acknowledging that truth which he upbraids us with, and shewing where he misreports us and misrepresents our words to the world.

In the first place, he accuseth us for *accounting the dipping or sprinkling of Infants an Antichristian Idol:* It's true, and we have good reason so to judge, when men have set it up as a part of Gods worship, without a command from Jesus Christ; who would certainly have spoken something of it, if it had been of God, *For he was faithful as a Son,* Heb. 3. 6. and kept not back any of his Fathers counsel from the sons of men. But whereas he sayes we *exclude all Infants from the Covenant of grace,* its utterly false; for its by the grace of God in Christ that they live; and we know that *to little Infants belongs the Kingdome of Heaven*; And that they who *become not as little children, cannot enter into the Kingdome of Heaven,* Matthew 18. 30. But that they are members of the visible Church we deny, and so doth Master *Troughton* too, in the third page of his Epistle to the Reader; where he hath these very words, *Visible title to, and interest in the Covenant of grace (consisting in a serious profession of the Christian faith, accompanied with a suitable conversation) is that which constitutes a member of the Visible Church of Christ.* If any spiritual soul ever look on Mr. *Troughtons* book, I desire they would take notice of this passage, and see how he condemnes us for that which he himself allowes and owns; and indeed 'tis the purest position of truth drawn up by himselfe, which I have seen in all his book. But that being true (as indeed it is) how can infants be visible Church-members? what profession of the Faith of Christ can they make, and what good or evil can they do? so that you see Mr. *Troughton* contradicts himself (which is a usual thing, as you shall perceive in the prosecution of this work.) But fearing left he should retract his acknowledgment of the truth (to which he is sometimes very averse, through the darkness that is in him) when he perceives it will make to his disadvantage, and stick to that grand error that Infants *are visible Church-members*; I shall onely add this: 1. That they who were such in the Apostles daies, *gladly received the word, and were baptized,* Act. 2. 41. 2. That to every Church-member every ordinance of Christ doth belong, *as breaking of Bread,*

Mr. *Troug.* in his Introduct. *pag.* 1.

Act.

Act.2.42. preaching of the word, Col. 3.16. *reproof*, Mat. 18. 15 16 17. *judging of points of difference among brethren*, 1 Cor.6.4. *&c.* I wonder why Mr. *Troughton* doth not preach to them, break bread with them, reprove them, and set them to judge at least in the things of this life, which are the smallest matters! For we would gladly know who dares add to, diminish from, or alter the practice of Jesus Christ and his Apostles, in the constituting of the Church of God, or hinder any of his members of their priviledge?

Secondly, He saith (*but he saith falsly*) *that we hold none to be Saints, Disciples, or Believers, but such as are grown persons, and rebaptiz'd.* Here he misrepresents our expressions. For first, we are not so silly as to lay down such negative propositions: we say indeed, that as in the dayes of Christ, they that did repent and believe the Gospel, were baptiz'd and added to the Church; so we are sure they who thus walk now, are visible Saints, Church-members and Disciples, in that they follow the precepts and practice of Christ and his Apostles; we account them sheep of Christ, or Christians, who *continue in the word of Christ*, and *keep the Ordinances as they were delivered to the Churches* by the Son of God, when they may so enjoy them; and that they who neglect and despise them when they so may be had, and practise Baby-sprinkling, are disobedient to Christ, and followers of the Pope. In a word, they which faithfully follow that light which God layes before them, are the beloved of his soul, and pretious in his sight. As for his tearm rebaptize, we neither know nor do we practice any such thing, neither can he prove his accusation against us; except he can prove that the sprinkling of Babes in the face with a little water, be the Ordinance of Baptisme appointed for us by the Lord Jesus in his word of truth; and then we shall owne it, and Mr. *Troughton* also in it.

Thirdly, He accuseth us *for baptizing believers into this Faith, that Christ died for all, &c.* To which I answer, If the Scriptures say Christ dyed for all, I hope Mr. *Troughton* hath no just cause to finde fault with us for believing it, except he can prove it to be a crime to *believe as the Scripture saith*; which kinde of beleiving Christ hath made a pretious promise to, *Joh.*7.38,39. And whereas he taxeth us for not *joyning with others, which he calls in derision Anabaptists*; I wish Mr. *Troughton* not to speak evil of what he knows not; Mr. *Jessey*, Mr. *Kiffin*, Mr. *Patience*, so far as they

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practice Gospel-Ordinances, do as closely follow Jesus Christ, as Mr. *Troughton* and others in their Baby-sprinkling do Antichrist: In a word, we are to joyn with the Lord Jesus the head of the body, not with men, nor follow them further then they follow Christ.

Fourthly, He accuseth us, saying, *that we owne such as Christs Disciples, who are baptiz'd into our opinion be they never so ignorant and vain*, &c. This is a meer scandal: for first, we baptize none but such as in some good measure know their miserable state by sin, the love of God by a Saviour, *&c.* And as for such as walk in a vain conversation, they are cast off, if they *refuse to hear the Church.* And whereas he saies, we unchurch all that differ from us though never so spiritual, heavenly, experienced Christians; I say, first, as before, that they that walk up to the light which God allows them are his Congregation. 2. That they who have the word of God, and follow Christ and his Apostles in Gospel-obedience, are the Church of Christ, his Disciples and experienced Christians, according to the Scripture computation, see *Joh.* 8. 31.

To the fifth Accusation (where he saith, *we refuse to hear the ablest and most approved Ministers of the Gospel, except it be to cavil against them*) I answer, It is not so; for those that are approved Ministers of the Gospel (I mean such as yeeld obedience to to Jesus Christ in his commands, and follow him in life and doctrine) we freely hear. But we do not judge them who reject the counsel of God, and teach otherwise then Christ and his Apostles taught, able and approved Ministers of the Gospel; though they talk long and loud, yea though they could speak with the tongue of Angels. As for *Tithe-takers, Baby-sprinklers, and Parish-Ministers*, their practice declareth them to be at least in some things Popish Levitical Priests, acting contrary to the precepts and practice of Jesus Christ, and so Antichristian. By the word *cavil* I judge he means reason out of the Scriptures, and in this we desire to do as we would be done by; for we never deliver any Doctrine publickly, but we are willing publickly to give an account of what we declare to them. And for the serviceableness of those (whom Mr. *Troughton* counts) able Ministers, to the state; I shall at present be silent, onely adding, that most of us whom Mr. *Troughton* traduceth in the margin of his book, have adventured our lives in the service of the Commonwealth, and shall again, when thereunto called.

Sixthly, He accuseth us, as *overthrowers of Magistracy, and for accounting the Parish-Priests Antichristian persecutors, when they call for the civil power to punish such as would publickly dispute their Doctrine and Ministery* (he calls it the keeping of order and peace in the Congregation. whilst they are about the worship of God, and to prevent cumbustions, *&c.*) I answer, This is a meer fiction; they are sure the Magistrates most faithful friends, who desire them to wait on that office which God hath called them to; and they are enemies to the civil powers, who call to them to do that which is not appertaining to their duty. Now we desire the Magistrate as a Magistrate, to exercise his power in its proper place: as for example, if any had been at Odeby, or are elsewhere stickers, or breakers of the peace by any means, God hath ordained the powers that are, for the punishment of such evil doers. But if any do desire to reason out of the Scriptures about the worship of the most high God; they that call to the Magistrate to punish such, or by the civil Sword to stop their mouths, are Antichristian persecutors, yea Tyrants over the consciences of their fellow creatures; and those Magistrates who shall (at the request of such Tyrants) exercise their Authority against such as seek to finde out the truth by disputing, with the false Ministery (if they take not heed betimes) will be overthrown by the might of the Lord, as they have been before them, who were acted by the Popish, Prelatical, and Classical Clergy, and executed their designes. Sure it was not evil in Christ and his Apostles, to dispute with the Doctors and learned men in the Temple and Synagouges, to hear them and ask them Questions. And I doubt not but many of our Magistrates are so wise, as not to judge it a contempt of Authority to discuss things wherein we differ in matters of Religion: if they shall, how differs our condition from what it was under the Bishops? If I, or any of those Teachers whom Mr. *Trough.* opposeth and reproacheth as Anabaptists, should call to the Arm of flesh to hinder any sober man from asking us a question about our doctrine (even in the midst of an exercise) we should act contrary to our Lord Christ, for he never did so; and let Mr. *Trough.* or the learnedst Doctor in this Island; try and see whether we shall be troubled at his so doing. But its the property of false Teachers to shun disputes, for falshood hath need of Corners.

Seventhly, He accuseth us for *suffering ignorant men* (*as he calls them*)

them) to teach and baptize,&c. and for accounting these the faithful Ministers of Christ.

This is very untrue, for there are none admitted into any congregation that I know, (amongst those whom Mr. *Trough.* professeth himself to oppose) as members (much less as Teachers) but such as give a faithful account of the principles of the doctrine of Christ (the orderly walking in which, Mr. *Trough.* and many of his tribe call heresie.) But I perceive he is much troubled because some of his neighbors, who are husbandmen or tradesmen, do sometimes preach the Gospel; and blots the margine of his book with the infamy which he thinks to cast on them. Why may not husbandmen preach aswel as an Excise-mans Clark, *&c.* However they know, and can prove by the Scriptures, that Christ is their Redeemer, and that's more then Mr. *Trough.* can do, by all his qualifications and consequences.

Eighthly, He accuseth us for holding that *there is no true and lawful Minister of Christ in* England, *&c.*

Here first he belyes us, for we say with the Scriptures, that *Christ is to the end of the world with all those who observe and teach others to observe what he hath commanded*, Mat. 28. ult. and *whosoever abideth in the doctrine of Christ, the same hath both the Father and the Son*, 2 Joh. vers. 9.

2. He mistakes us, for we onely say that the Ministers of the Church of *England* (*alias* Parish Priests) are not the Ministers of Christ gifted or called according to the Rule of the New Testament, for they take tithes, sprinkle babes, preach before they are baptized, stand praying in the Synagogues, *&c.* which Christ never required, but rather prohibited; and cry down the baptism of believers, separation in worship, *&c.* as heretical; though both of them by practise and precept from Jesus Christ.

3. He contradicts himself (as is his usual manner) for in his former accusation, he says, *we hold them* (*whom he calls ignorant*) *to be Christs faithful Ministers* (and indeed he is not far from truth.) And here he sayes, *we hold there is no true Ministry according to the rule of the New Testament.* What he would say truly, is this, we hold there are none so excellently qualified and furnished as the Apostles were, for the work of the Lord in the ministration of Gospel-light; if there be, let us know where they are.

Ninthly, He sayes, *We publish our corrupt doctrines and opinions in the places where the Saints abide, and invade the Pulpit*, &c.

It seems then we are willing to be tryed by the light of truth, and are not ashamed of the Gospel of Christ, which Mr. *Trough.* calls corrupt doctrines, *&c.* (I wish him to be more wary in his words.) If to affirm that Christ dyed for all, and that believers are the only capable subjects of Baptisme, be corrupt opinions, then we promote corrupt opinions; but if this be the counsel of God, and the words of the Holy Ghost, Mr. *Trough.* rails not on us, but the living God, whose service we desire to profess and abide in. But if I declared any corrupt doctrine at *Mount-sorrel* and *Odeby*, why did not Mr. *Trough.* shew wherein, as I desired him, being then present? And as for invading the Pulpit, he might have left that out, for when at the request of some in *Mountsorrel* I stood up to declare the Gospel (hearing that he who was expected that day could not come, as Mr. *Trough.* knows) I came down and gave Mr. *Trough.* the Pulpit, upon his promise, that he would afterwards grant me there a conference; which promise of his he most shamefully brake, and would not stay to give an account of any thing that he had spoken.

Tenthly, He chargeth us with *usual disturbing the faithful Ministers of Christ, by putting on our hats in time of prayer* &c. *and by procuring some of the common souldiery to guard us with their swords*, &c.

In answer to which, I have told Mr. *Trough.* both by word and writing, that if he can prove himself a Minister of Christ according to the rule of the New Testament, and that mixt multitude a society of Saints, or that ever Christ or his Apostles did pray in the Synagogues before and after Sermon, I shall acknowledge a fault, and give publike satisfaction; if not, I shall persist in so doing, till he or some other that findes fault with me can do it. And whereas he sayes, I brought some of the Common souldiery, *&c.* There's not a tittle of truth in it, indeed there were many civil gentlemen there out of Captaine *Glyns* and Captain *Johnsons* Troopes (being then quartered at *Leicester*) and when some of them were revil'd and stricken, they did neither revile nor strike againe; and it may easily be proved that if they had not been there, we had had more fists about our ears then our own.

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The eleventh charge he brings against us, is, That *we daringly challenge the Miniſters of Chriſt to diſpute, &c. will obſerve no order, &c.*

This is a thing that we know not: for my part, I never challenged any Miniſter of Chriſt to diſpute, but once as I remember, and that was when I was a Pariſh-Prieſt and Miniſter of Antichriſt (as many now are) and the Lord in mercy made that man an inſtrument to reveal to me the principles of the doctrine of Chriſt; and the beginings of that bleſſed Goſpel-light, which I now through grace walk in. I could wiſh that all the Pariſh-Miniſters would ſeek to diſpute with thoſe they count Hereticks (I mean ſuch as walk in obedience to the commands of Chriſt) till they ſped no worſe then I did. But it ſeems we dare diſpute, ſo doth not Mr. *Trough*, nor his brethren the Pariſh-Miniſters; and for order, we ſhall obſerve any that the Scripture approves of, onely Popiſh formalities we are utterly againſt.

In the twelth place, he complaines, That *we quarrel with them for praying before and after Sermon.*

To this I have given ſatisfaction in my anſwer to his tenth charge.

In his thirteenth are many groſs ſlanders together, for (whereas Mr. *Trough.* chargeth us with *an abſolute denyal of original ſin*) we teach that *Adams* offence in the garden was the firſt ſin, and that we being all in his loines who ſinned, became ſubject to corruption; yea judgement came thereby on all men to condemnation. And as for Gods *abſolute decree* (*which he moſt falſly ſayes we ſcoffe at*) we hold that God hath from the beginning choſen to ſalvation ſuch as obey the truth through the Spirit, and of old ordained to condemnation ungodly men turning the grace of God into wantonneſs; even all ſuch as by the goodneſs of God are not led to repentance. What he means *by free-will*, I know not; But we hold that God hath given to his creatures, out of the riches of his free mercy, ability, and liberty, one time or other to performe whatſoever he requires them to believe and do. And whereas he ſayes, *we preach for falling away* (to uſe Mr. *Trough.* own tearms) it is moſt untrue, for we preach for holding faſt by Jeſus Chriſt, and warn, admoniſh, and beſeech the Saints to take heed *leſt any of them fall from the grace of God, or by an evil heart of unbelief depart from him*, Heb. 12. 15.

To

To the fourteenth (where he taxeth us *for bringing the Saints into bondage, by diſſwading them from frequenting the Pariſh-aſſemblies and exerciſes*;)

I anſwer, Moſt of thoſe whom he in derision calls our followers, have heard him and other Pariſh-preachers, till they were weary of their ſoul-diſtracting and ſelf-contradicting doctrines. Neither is it we, but the Lord who commands both us and them, to come out from Babel, to be ſeparate, and to avoid, and turn away from them that cauſe diviſions contrary to the doctrine delivered by Chriſt and his Apoſtles; not to receive to houſe, nor bid ſuch God ſpeed, (yea and though he were an Apoſtle or an Angel from heaven) to hold ſuch accurſed as bring any other Goſpel or doctrine, then what hath been preached by the Lord Jeſus. And ſuch I am ſure are our tithe-taking, mercenary Pariſh-Miniſters, who teach men to ſprinkle babes, and to believe that Chriſt dyed not for *all*, *&c.* Goſpel and Doctrine, which never came out of the mouth of our bleſſed Redeemer; yet we will hear you, if you will but give a reaſon of what you ſay to diſſatisfied ſpirits; otherwiſe we ſhould bring our ſelves into bondage, if *you will neither anſwer us nor let us go.* Bleſſed be our God, we can hear Chriſt and his Apoſtles preach, ſearch the Scriptures, prove their doctrine, and receive ſatisfaction, and they are not offended at us.

The fifteenth Article of Mr. *Troughtons* charge againſt us, is a meer cavil and groundleſs ſurmiſe upon his own miſtake, for he uſing ſome vilifying and contemptful language to one that had been a ſouldier and commander in the States ſervice, after long ſilence and bearing his imperious checks, the party told him he had ſhewed his face in the defence of his Country, where Mr. *Trough.* durſt not appear. But if ever I finde Mr. *Trough.* charging an enemy for his Nations juſt liberty, I ſhall aſſure him of all ſubmiſſive ſatisfaction. But upon this *he chargeth us of giving out threatning language.* And by this you may ſee the weight of Mr. *Troughtons* complaints.

His ſixteenth accuſation is a groſs falſity: For, he ſaith, *that we are ready to make inſurrection upon them, when they fight againſt our opinions with Scripture-weapons, and that ſome of us have beaten ſome of their hearers*; which till Mr. *Trough.* prove, and bring the offender to condign puniſhment, I ſhall only ſay this, that *The religion of that man who bridleth not his tongue, is but vain*, Jam. 1.26.

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The contrary to Mr. *Trough.* 17 accusation is true, for whereas he sayes, *our design is to pull down the powerful Ministry of Christ*) our desires and endeavours are and shall be by the Lords assistance, to set it up, even such Ministers as are obedient to every command of Christ, keep the ordinances as they were delivered by him, and are enabled by the Spirit of God through the Scriptures to preach the Gospel, without stealing the word from their neighbors, and scraping and scribling their Sermons out of Popish Postillers, ancient Fathers, (as they call them) and commentators; but as for all national, parochial tithe-taking, hireling, baby-sprinkling-Ministers, we know *they are plants which our heavenly Father hath not planted, and will be rooted up.* The Lord in mercy by his word, root them up out of the dunghil of their errors, that they may be rooted and built up in Jesus Christ.

In the last place, Mr. *Trough.* accuseth us for holding the truth in love, though he alter our expressions; For tis true, we do deny, that *any can infallibly prove that Christ dyed for him or her in particular, but by the testimony of the Spirit of God in the Scriptures*: if they can, let them bring forth their witnesses. I am sure thats an infallible evidence being the witness of God; and all other spirits, qualifications, and witnesses are fallible, false, without foundation, and are built upon the bottomless pit. And we do affirme that they who can and do by the Scriptures prove that Christ dyed for them, are built upon a sure foundation (even the Doctrine of the prophets and Apostles.) They may by such a Testimony, if profane, come to be convinced and converted, if of a sadned spirit, to be comforted: some come thus to be delivered out of the bondage of sin, others out of the bands of sorrow. It puts a check to the presumptuous sinner, and lifts up the head of the despairing soul; and though *Cain, Pharaoh, Judas,* and millions of men deny the Lord that bought them, and bring upon themselves swift destruction yet that no, whit abateth the comfort of the Saints, who *know and believe the love that the Father hath to them.* 'Tis but a fleeting inconstant comfort for a man to believ that which he hath no assurance of, to believe that Christ dyed for him before he know it beyond the reach of doubting; for of necessity it must be, that *he believes he knows not what.* When we say that men cannot certainly and comfortably conclude that Christ dyed for them, but by the word of

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the living God, (which ſays Chriſt dyed for all) and for want of this proof, are in any kinde of bondage and trepidation of ſpirit, we do it not to upbraid them, but in love and tenderneſs of ſoul to free and refreſh them; and therefore Mr. *Trough.* did very ill (as I judge) to bring in this as a crime againſt us: but *hatred for goodwill is the portion of ſuch as follow Chriſt.* And withall you may ſee the ſpirits of men, how they ſeek a knot in a ruſh, any thing to make the perſons of men odious. Surely they that ſhew their teeth againſt thoſe that love them, would (if they had power) bite, yea devour ſuch as they hate, and count enemies for telling them the truth. And if Mr. *Trough.* did not hate us, he would never cry out ſo to the Magiſtrates, and bring railing accuſations againſt us, and ſhun conference with us, but would endeavour to debate ſoberly the points in difference, render a reaſon of his hope, and hear ours. But I leave this to the Lord, and the impartial readers conſideration, becauſe I haſten to the work, only I ſhall add a ſaying of *Solomons, He that is firſt in his own cauſe ſeemeth juſt, but his neighbour cometh and ſearcheth him,* Prov. 18. 17.

Pag. 41. (through a miſtake called *pag.* 40.) *lin.* 7. for Juſtification *read* Sanctification. The literal or figural faults I deſire the Readers to paſs by or correct with their pens.

SCRIP-

SCRIPTURE-REDEMPTION freed from Restraint.

I Have heard and read some Conferences and Controversies concerning the death of Christ and the effects of it: but remaining dissatisfied in part with what men have said and written on both sides, I have put forth this to publike view, that so they who have any thing to say for or against what I have held forth, may publish also their approbation or dislike, in order to the investigation of the clear and soul-establishing truth in this point. For my part, I am satisfied that we shall be judged at the last day by the Word that Christ hath spoken, which some call the Letter of the Scriptures, and which I say are *able to make us wise to salvation*, 2 Tim. 3. 15. and not according to the Comments and Glosses which men have put upon them. I know also, *that Christ died for our sins, according to the Scriptures*, 1 Cor. 15. 3. and therefore, by the conduct of that Spirit which gave them to us, shall begin to prove by these, That Christ died, or tasted death, for all and every man; and after, give my Reasons why I so judge. Yet before I come to lay down these, I shall shew you how I hold this point, and what Christ dying hath done for every man.

The first Scripture which I shall present to your consideration, is

*Isai.*53.6. *All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all.* Now indeed if there be any that have not gone astray, or any that have not turned to their own way, then Christ bare not their iniquity: But if the contrary be true, and all men, yea all mankinde, have gone out of the way, it will undoubtedly follow, that the burden of their iniquity was laid on Jesus Christ.

A second text of Scripture is *Joh.*1.29. *Behold the Lamb of God, which taketh* (or *beareth*) *away the sin of the world.* *By iniquity of us all*, and *sin of the world*, in these two texts mentioned, I understand the sins against the first Testament, sins of ignorance, sins committed before conversion, or before we knew good or evil; the one or first offence of *Adam*, which some call Original Sin, as I shall in this ensuing Discourse by the Lords assistance endeavour to make plain to each impartial and humble soul.

Another text for the proof of this, is *Joh.*3.16. *God so loved the world, that he gave his onely begotten Son, that whosoever believeth on him should not perish, but have eternal life.* Compare this with *Acts* 10.34.

A fourth plain and positive proof of this truth, is *Joh.*6.51. latter part: *And the bread that I will give, is my flesh, which I will give for the life of the world.* Sutable to this, is that, 1 *Joh.*4.9.

The next place of Scripture to be considered, is 2 *Cor.*5.14,15. *The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but to him that died for them, and rose again.* Where it is evident, that the great love of Jesus Christ constrained the Apostle to judge two things, *viz.* that *All were dead*, and that *he died for all.*

The Apostle *Paul*, 1 *Tim.*2.5, 6. says thus: *There is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransome for all, to be testified in due time.*

The seventh place of Scripture plainly proving the truth of this glad tidings, is *Tit.*2.11. *For the grace of God that bringeth salvation to all men, hath appeared.*

A clear proof of this we have also, *Heb.*2.9. later part: *That he*

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by the grace of God should taste death for every man, or *every one*.

In the ninth place, you have an evident testimony to this truth, 1 *Joh.* 2. 2. *Who is the propitiation for our sins, and not for ours only, but for the sins of the whole world.*

The tenth and last positive proof of this great love of God in Christ, lies in two texts, viz. *Joh.* 10. 15. *I lay down my life for the sheep*: and 2 *Pet.* 2. 1. *But there were false prophets among the people, as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

And thus (in stead of fallible Arguments which men make by misunderstanding the Scriptures) I have produced ten positive Proofs, which we finde written in the Word of Truth, in express terms declaring that Christ died, laid down his life, tasted death for, and bought all and every man, the world, the whole world, the sheep, and those that deny him, and shall be destroyed. And whether you that read these things will believe Mr. *Troughton*'s ten Arguments, or the express Word of the eternal God, chuse ye.

But perchance some may say, *Though these Scriptures say that Christ died for all, &c. yet they mean otherwise.*

I answer, first, by a Querie, Whether we shall be judged by the Word as it speaks, or as men say it means?

Secondly, if the Word in this means otherwise then it speaks, we make God like the worst of men; which God forbid: and withal, men are to blame for reading it to us otherwise then it means.

Object. *But* all *and* every man *do not always signifie every individual.*

Answ. Although the words *all* and *every man* do not everywhere intend every individual, yet in many places it doth: and that it so signifies when the death of Christ is treated of, I shall hereafter (by the assistance of Jehovah) prove by undeniable Reasons.

Secondly, although *all*, and *every*, and the word *world* are sometimes taken for a part of the whole; yet *the whole world* is never taken but for all sinners; as 1 *Joh.* 2. 2. and 1 *Joh.* 5. 19.

But how comes it to pass, (may some say) *if this be so clear a truth, that so many godly learned men are of another opinion*,

and maintain that Christ did not die for all?

Answ. Letting alone their godlineſs and learning, I anſwer, That they who hold the truth in righteouſneſs, are, and ever were, the ſmaller number.

Secondly, ſome have taken up their judgements on truſt, without ſearching the Scriptures: others have ſearched them partially, to maintain an opinion before taken up from others. And ſome few ſearching ſeriouſly and ſincerely, have been miſtaken, in that they have not rightly divided the word of truth, neither diſtinguiſhed betwixt the firſt and ſecond man, the firſt and ſecond Teſtament; the offence of *Adam*, and our actual ſins; the firſt and ſecond death: but affirm, that by *Adam*'s one offence the ſecond death came on him and all mankinde: they divide not betwixt life and life, juſtification and juſtification, ſanctification and ſanctification; nor have they opened the nature of Election, Redemption, Reconciliation, and Salvation, according to the Scriptures.

I ſhall therefore, by the help of God, endeavour (as briefly as poſſibly I can) to diſcover what death came through *Adam*'s offence) and to handle theſe Scripture-terms, Election, Redemption, *&c.* ſo as that men may come clearly to ſee the foundation of that darkneſs, ignorance and errour that hath been amongſt the ſons of men about the death of Chriſt: for moſt men following the ſteps of their fellow-creatures, have jogged on in the common road of Tradition; not weighing well what the Word of Truth ſpeaks, concerning theſe moſt weighty matters.

And that I may the more profitably clear up theſe things, and make the way to them the more plain, I ſhall deſire the Reader to conſider what by all is acknowledged who truely confeſs the Deity, That there is a twofold manifeſtation of the love of God to and amongſt men; the one univerſal, and the other particular or ſpecial, (anſwerable to his general and ſpecial preſence and providence:) the former is called the good will of God. Sutable to this, is that, *Luk.* 2.14. *Good will towards men*; and that, *Pſal.* 145.9. *The Lord is good to all, &c. not willing that any ſhould periſh*, 2 Pet. 3.9. The other is that love by which he is ſaid to delight and take pleaſure in ſome; as *Prov.* 11.20. *The upright in their way are his delight*; and *Pſal.* 147.11. *The Lord taketh pleaſure in them that fear him, and ſuch as hope in mercy.* The firſt is called the

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good will, or his love of good will; the later his delight, or love of delight. The former is every way free, and every man and woman (as the Scripture and experience shews) are partakers of it: the latter is conditional; and onely they that fear the Lord have interest in it. According to the former, there is Election, Creation, Redemption, Reconciliation, Justification, Sanctification, Vocation, and Salvation, of and to every man and woman: according to the latter, onely of and to a part of the sons and daughters of *Adam*. And let me desire the Reader to forbear rash censures and prejudice, till he hath considerately perused and pondered what I shall here present concerning these things.

But before I come to treat of these precious words, I shall endeavour, according to that light and strength which the Lord hath lent to me, to remove one grand obstruction which doth hinder many from understanding how Christ died for all; and that is that conceit and received opinion, that for the first offence God condemned *Adam* and all his posterity to the second death, which is the lake of fire and brimstone. For the doing whereof, I shall lay before you the principal proofs that men produce for their judgement in this point: Secondly, their mis-interpretations of those proofs, contrary to Scripture and sound Reason. Thirdly, what the Word of the eternal God saith concerning the sin of *Adam* in eating, and the punishment that was inflicted for eating the forbidden fruit.

The first testimony they bring forth, is *Eph.* 2. 1, 2, 3. *You hath he quickned, who were dead in trespasses and sins, wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in time past, in the lusts of our flesh, fulfilling the desires of the flesh and of the minde; and were by nature children of wrath even as others.* From whence some conclude (as formerly I have done) that *Adam* and all his posterity, through his eating of the forbidden tree, were condemned to the second death. And to confirm this their conclusion, they say that by Nature is meant nativity or birth, and by wrath the second death; not considering that wrath is often taken for the anger of God denounced and inflicted here against sin and sinners; as *Psal.* 78. 49. and so 'tis used above fourty times in Scripture: or that nature is never

M. *James Wood.*

M. *James Wood.*

never taken for nativity: neither is it mentioned as a thing that is evil, vile, or sinful of it self, but a help to the doing of things contained in the Law, *Rom.* 2. 14. a teacher of good things, 1 *Cor.* 11. 14. I confess, men do corrupt and abuse Nature, sin against it, and transgress her laws: so they do the Word of God, 2 *Cor.* 2. 17. yet the Word of God is not therefore evil, because it is corrupted by men. And truely if Nature had been so vile a wicked thing as some say, Christ would never have taken our natures upon him.

Take briefly what I judge the Scriptures hold forth clearly for the opening of this text, which in the least props not up their opinion.

By *wrath*, I understand Gods anger or displeasure against sin: so *Heb.* 3. 11. And by *nature*, I understand partly the substance or the matter of which God hath made us, and the members of which are written in his book; which, though through *Adam's* sin they are subject to corruption, death, or perishing in the grave; yet they are not vile and wicked in themselves: for even the matter and form of them (being from God by way of creation and appointment) are good.

But principally, by *nature* the Scriptures hold forth the light which God hath placed in man, as it's clear from *Rom.* 1. 26. they did things against nature; and *Rom.* 2. 14. when they do by nature the things contained in the Law; that is, by that light or law which is written in their hearts.

And withal, considering that the text now under consideration speaks of some *dead in trespasses and sins*, wherein they had walked, following the devil, and fulfilling their lusts; we may conclude, that by *nature* is not meant birth: neither can it comprehend all mankinde, forasmuch as infants have not so walked. But this may be evidently seen in the text; that whilst *Paul*, or the *Ephesians*, or any others, walked in sins, followed the course and counsel of the devil, fulfilled the desires of the flesh and of the minde, they were dead in trespasses and sins, children of disobedience, and by nature children of wrath even as others. Nature (or the light set up in their hearts by the Lord) did accuse them, and present to their understandings the anger and displeasure of God, and speak wrath to them, even as it did and still doth to others: so that as *the Law worketh wrath* (*Rom.* 4. 15.) to them that transgress it; so nature worketh wrath

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to thoſe that do things againſt her, and maketh their conſciences to accuſe them, *Rom.* 2.15, 16. yea doth not your own experience tell you that when you do evil, there is a light within that diſcovers it into you, yea that chides and checks you, yea that terrifies you, and flaſheth wrath in your faces? this is nature: and when you find it is thus with you, Know that *ye are by nature children of wrath.*

Thus you ſee how the firſt text which they produce to prove that all men were condemn'd to the ſecond death for *Adam*'s ſin (called the one offence) ſpeaks no ſuch thing.

The ſecond text which I have heard alleadged for their opinion, is, *Rom.* 6. 23. *For the wages of ſin is death*: whence I and others have concluded (but very abſurdly) *That for* Adams *one offence he and all his poſterity were adjudg'd to the ſecond death.* But conſider what is written in the 16 verſe, *As ye have yeelded your members ſervants to unrighteouſneſs*; and in the 21 verſe, *What fruit had ye of thoſe things whereof ye are now aſhamed? for the end of thoſe things is death*; and then let any ſober ſoul, that is *not wiſe above what is written*, judge whether the Apoſtle doth in the leaſt mind the Romans of *Adam*'s offence, or whether he doth not wholly treat of the ſin done in their own bodies, and thence conclude that the wages of ſin is death; and implies, that if they had gone on in ſuch ſins, they ſhould have had eternal death their wages. M. *James Wood.*

Object. But if it be yet objected, that *the wages of any ſin is death*;

Anſw. I grant it: But the wages of any ſin is not every kind of death; for by *Adam*'s offence comes the firſt death, or mortality over all, (for *Adam* by his offence becoming mortal, could not beget an immortal creature, for he begat a ſon in his own likeneſs, *Gen.* 5. 3. mortal, mutable,) and the ſins which men commit againſt that gracious God (who giveth life, and breath, and all things (through his Son) not confeſſed and forſaken, bring the ſecond death.

So you ſee alſo how this text of eternal truth (wreſted of men, and forced to ſpeak what they would have it) doth not prove what they affirm (*viz.*) *That* Adam *and all mankind were for his own offence condemn'd to the lake of fire and brimſtone, which is the ſecond death*; but ſpeaketh wholly of that which we uſually call actual ſins.

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M. *James Wood.* The third and last text which hath been alleadged for this conceit, is *Rom.* 5.18. *As by the offence of one, judgement came upon all men to condemnation; even so by the righteousnes of one came the free gift upon all men to the justification of life.*

Whence they conclude (as I have done in the dayes of ignorance) *That* Adam *and all his sons and daughters that ever were, are, or shall be, for the eating of the forbidden fruit, were condemned to the lake of fire* &c. but very falsly, as you shall soon see: for, 1. If condemnation here be to the second death, and justification of life, endless glory, as they say it is, then none shall be damned at the appearing of Jesus Christ: for the text says, *As by the offence of one* &c. *condemnation; even so by the righteousnes of one* &c. *life.*

But to avoyd this, they have devised this shift, *That though* all men *in the former part of the verse signifies the whole lump of* M. *Powel* mankind, *yet* all *in the latter part of the verse intends only some* M. *Wood,* of them:

& others. But how they found out this witty speculation, I do not know; for the words are plain, and clear as the Sun in the brightest noonday, *As by the offence of one, All men to condemnation;* even so, *&c. all men to the justification of life;* I judge therefore that the ground of their mistake is the same which once was the cause of mine, in this point, even the want of skill rightly to divide the word of truth, and to distinguish between Justification by blood, and justification through faith; and betwixt the life that now is, and that which is to come (as I shall plainly demonstrate, when I come to treat of justification according to the Scriptures, and as I have before promised.) In the mean space I confes I cannot but admire how I was, and some yet are, so besotted as to say that *All* in one part of the text is shorter then in the other, when the Spirit of God says *even so* &c. Surely to make that odde (I mean longer or shorter) which God hath made even; to add to, or diminish from his word, is dangerous presumption. What I understand by this Scripture, I shall therefore breifly lay before you, thus: *As by* Adams *offence all men were condemn'd to dye, so by Jesus Christ* (being justified from that offence) *they do all live,* and shall rise againe from the grave: and this agreeth with other Scriptures; *Col.*1.17. *By him all things consist*; compared with 1 John 4.9. 1 Cor.15.21,22. *For since by*

by man [*came*] *death, by man* [*came*] *the resurrection of the dead: for as in* Adam *all dye, even so by Christ shall all be made alive.* Rom. 5.19. *As by one mans disobedience many were made sinners; so by the obedience of one shall many be made righteous:* by which I understand, that many (even all mankinde) were made sinners by the imputation of *Adams* sin; and by Christ's obedience (even to death on the Cross, *Phil.* 2.8.) many (even all mankinde) were made righteous, (*i. e.* cleared and acquitted from that which was imputed to them in *Adam*) and this shall be *testified in due time*, when all men shall rise again from the dust, freed from their sin, and stand before the Lord, to give an account for the things done in their own bodies. I do believe, that if we had not had a Ransome, the whole lump of mankinde had perished for ever in the first death: But there is not one text of Scripture that speaks any thing of punishment in the second death for *Adam*'s fault: men may endeavour to prove such a thing by dark consequences; but there can be found no plain text or sound reason for it: for first of all, God did not threaten it, *Gen.* 2.17. speaking thus: *In the day that thou eatest thereof, thou shalt surely die*; or, *dying thou shalt die.*

Secondly, God when he came to give sentence upon disobedient *Adam*, makes no mention of it, (certainly he pronounced that judgement which he threatned) *Gen.* 3.17. to the 19. onely thus: *Because thou hast hearkned to the voice of thy wife, and hast eaten*, &c. *dust thou art, and to dust thou shalt return.* When a Judge shall condemn a man to be burnt in the hand for some offence, if the standers by shall go away and report that he condemned him to be burnt at a stake to ashes, it would be both bold and ridiculous, yea perhaps punishable: and if so to mis-report the judgement of a man that must die, how much more to mis-interpret or mis-represent the Sentence of a righteous and immortal God?

Thirdly, we read, *Rom.* 14.12. *Every man shall give an account of himself to God*; and 2 *Cor.* 5.10. *All must appear before the judgement-seat of Christ, and receive according to the things done in their own body, according to what they have done, whether good or bad.* Read and consider *Joh.* 5.29. 1 *Pet.* 1.17. *Rev.* 20.12,13.

Fourthly, the Lord hath sworn that *the childe shall not die for*

the iniquity of the father, Jer. 31.29 30. Ezek. 18.4. In the resurrection we all believe that infants, even dying a day old, shall have their part; who cannot be said by any sober spirit to have any sin to answer for, but what was through *Adam* imputed to them: and if they shall then die the second time or second death, for that sin, then the Lords oath is in vain, which God forbid: I had rather believe the Lords oath, then mans vain words; yea, *let God be true, and every man a lyer*, who by their ignorance hold forth as if God doth condemn infants twice for *Adam*'s sin: first, to the grave; then, to the second death.

Fifthly, from the second death there is no redemption or deliverance: see *Luke* 16.26. *Between us and you there is a great gulf fixed, so that they who would pass from hence to you, cannot; neither can they pass to us that would come from thence*: which quite crosseth that fond opinion of some who think that at the day of judgement men shall come out of the place of torments, to stand in the presence of God to receive their doom. I know that hell, *i. e.* the grave, shall then give up her dead, and the dead shall rise and stand before the throne; but it's not said they shall come out of the second death to be judged.

Sixthly if *Adam* and all his posterity were for the first offence (by some called Original sin) condemned to the second death, then, to redeem him from it, Christ must die the second death, or by his death prevent something that *Adam* brought upon himself and his posterity. The one he could not, the other he did not: and I challenge the whole world to prove either of them by Scripture; though I know there be that boldly affirm such things, *viz. That Christ,* M. *Powel* *to save the world endured the torments which the damned shall for ever endure in hell.*

Lastly, the Scripture doth nowhere make mention of any other death for eating of the prohibited tree, but the first death; and therefore the second death comes not for that transgression. That which is written, *is for our learning*; but men not content with this, have sought out many Arguments to prove their judgements, and so have clouded up the truth from themselves and others, and have affirmed that *Adam* was a spiritual man, his paradise spiritual, his state spiritual, and a state of salvation, the tree spiritual, and many such unwritten things, contrary to the Scriptures, which affirm that the first

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man was natural, or earthly, 1 *Cor.*15.46,47. and that there is no salvation in any other but Christ. *Acts* 4. 14. who was not promised when *Adam* fell; with many other places directly opposing their fancies. However, some that would fain be *wise above what is written*, have raised so much dust and darkness, that they cannot see how it's possible that Christ should die for all men, seeing all receive not spiritual life and eternal salvation (by his death) which they think *Adam* lost: And indeed, I see not how they can, until they see what *Adam* was, (a natural man) and what he lost, (a precious pleasant garden) and whither he was condemned, (*viz.* to the dust.) And if they would but open their eyes to see these things, they might easily discern the truth of the other, although spiritual life and eternal glory be not enjoyed by all *Adam*'s posterity.

And for the further clearing up of this, I proceed (by the help of God, to shew you, as before resolved, what the Word of Truth holds forth concerning Election, Creation, *&c.* under a twofold consideration; Universal, and Special. (Cast not away these things because strange, but prove them whether they be true.)

I begin first with Election, which is God's loving, regarding, or setting his heart upon lost mankinde, and ordaining or appointing them to serve him; and such as serve him, to be saved: and is General, or Particular.

General, thus:

When Angels and Men were fallen from their first estate, he chose neither the disobedient Angels, in whom folly was found, nor any other creature; but he set his heart upon man, *Job* 7.17. and *Psal.* 144.3. *What is man, that thou takest knowledge of him; or the son of man, that thou makest account of him?* Now what account did he make of man? Why thus: he so regarded that poor lost creature, that he chose or appointed him to live in this world, to stand in his sight, and serve him: but withal mark this, that the affection he bare to him, and the account he made of him, was by and through Christ (the Lamb slain from the foundation of the world) in (or by) whom he chose man to be holy and without blame before him in love.

If any shall say, that *that's spoken of the Apostle Paul, and the Saints at Ephesus*; I grant it: but withal, I would willingly know whether he hath

choſen, appointed or ordained any man to be unholy, and blameable *&c.* or whether there be a middle choice or appointment of God? If there be, ſhew it. Sure I think there is no man that hath not parted with his Reaſon that will ſo far diſhonour him that gave it to him as to ſay that God hath fore-ordained, choſen, or appointed any to be unholy or unclean, as they were men and women; onely when they reject his counſel, he gives them up to their own hearts luſts, and leaves them many times to themſelves, having waited long to be gracious, yea upon ſome a very long time.

Ma. *Butler* of Col *Berye's* Regim. Mr. *Rutherford.*

But ſome have I heard affirm moſt confidently, that *God did appoint men to be diſobedient: that as he appointed ſome to the means of ſalvation, ſo he appointed others to the means of damnation, which is ſin:* and that *all the unbelief and diſobedience of men is committed by the decree and appointment of God, as well as foreknown to him.*

To whom I anſwer: Surely theſe are ſome of thoſe *hard ſpeeches* and *ungodly words* ſpoken of, *Jude* verſ. 15. which God will one day come to convince men of, and puniſh for, if they repent not.

For, firſt, I querie, Whether unbelief and diſobedience be ſimply ſins? If they be, then God hath appointed, decreed, and ordained men to that which is ſimply ſin. Oh horrid blaſphemy, and impudent impiety!

Secondly, it will follow that men ſhall be damned for doing of that which God hath appointed them to do.

Or elſe, thirdly, they muſt with the Ranters ſay, that nothing is ſin or evil.

Or laſtly, they muſt hold that none ſhall be damned: for he that doth the will of God, muſt enter into the kingdom of heaven. Now all conclude, that they who believe and obey, do the will of God; and if ſuch as refuſe and rebel do the will of God alſo, (as theſe men ſay) then they ſhall enter into the kingdom of heaven. This is fine doctrine for Ranters, Atheiſts, and all ungodly men.

But (ſay ſome) *the appointment, decree, or ordination of God, are twofold; Preceptive, and Permiſſive: it's not the preceptive decree of God that men ſhould ſin, but it is his permiſſive decree.*

Although the diſtinction be groundleſs, yet I anſwer,

Firſt, we are not ſpeaking about what God doth permit or ſuffer wicked

wicked men to do, but what he forecordain'd or appointed them to do.

Secondly, A permissive decree, appointment, or ordination, is neither Grammatical nor Rhetorical sense.

Thirdly, If by permitting, you mean that God suffers men to live, or doth not destroy men whilest they are committing sin, I grant it; and that such as *Shimei*, *Ahab*, the *Sabeans*, *Judas*, &c. men of *Belial*, which despising the Spirit of grace, have followed the Devil, are justly by Jehovah left to be carried captive by him at his will, so that they do the will of their Father the Prince of darkness I also grant it: But doth it therefore follow, that he did thus appoint or ordain them to such wicked actions, as if a man having several imployments, and many servants, should chuse some for this service, and others for that? If any shall affirm that God did appoint, ordain, or chuse some to obey, and some to disobey, I utterly deny it.

Object. *But is it not so said*, 1 Pet. 2.8. *That they were appointed to be disobedient?*

Answ. No; Neither can any humble, spiritual, or rational man gather up such a thing from that pretious text of truth; which sayes thus, *That Christ is a stone of stumbling, and a rock of offence to such as stumble at the word being disobedient, whereunto also they were appointed.* Now I would know whether they were appointed to be obedient or disobedient? to the word, or to disobedience? I see clearly in the text, that they were appointed, set, or put to the word, and they stumbled at it, being disobedient; and for this they were discommended: whenas rather, had they been appointed or chosen to be disobedient, they ought to be commended for doing that to which they were chosen. Godly *Tindal*, in his Translation of the Bible, comes nearer the Original, thus, *Being disobedient to that whereon they were set, or, whereto they were put*: They were set upon, and put to Christ and the word, as to the rock of Ages, and teacher of truth; but they stumbled at Christ and the word, Being imperswasible to what they were even put, saies the Original.

Object. *But some will say, that God foreknew all the wickednesses that ever were, are, or shall be.* Mr. *Prideaux.*

Answ. I grant it: but will any be so void of reason as to say, therefore he appointed it, and chose out or ordained one man to Adultery,

dukery, another to Murther? &c. far be it from any sober spirit thus to imagine. Christ foreknew (and so did the Father) that *Judas* would betray Jesus; doth it follow that God appointed *Judas* hereunto? is it not said, *Ioh* 13. 2. *That the Devil put in the heart of Judas to betray Iesus*? and *that Judas by transgression fell*. Acts 1. 25. Surely it could not be a transgression, if God chose or foreappointed him to do it, except you will say that God preordain'd men to transgress and do wickedly.

Mr. *Rutherford.*

Object. *But it is sayed*, Acts 4. 27, 28. *If a truth, Lord, against thy Child Iesus both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determin'd before to be done.*

First, I ask, What was it that the hand and counsel of the Lord determin'd to be done or brought to pass? *That the Iews and Gentiles should betray and murther Christ*, say some. But if there be no Scripture that saith so, we must not believe mens sayings; and expositions as touching the treason you heard before, *Ioh.* 13. 2. and as touching the Murder, read I beseech you *Ioh.* 8. *from* 39. *to* 44. *Ye seek to kill me*, says Christ *&c. vers.* 40. *Ye are of your father the devil, he was a murderer from the beginning* &c. Therefore, say I, that which the hand and counsel of the Lord determin'd, was the redemption and salvation of mankinde, the revelation of his will: see *Ioh.* 3. 16, 17. 1 *Ioh.* 4. 9. and 14. *Ioh.* 3. 34. the 12. 49. and 50. chap. and 18. 37. with many others.

But Secondly, I answer, This in *Act.* 4. 27, 28, 26. is clearly expounded in *Act.* 2. 23. where the holy Ghost holds forth Gods counsel and their sin in a most plain manner: First, his Love, in delivering or giving his son; Secondly, their Sin in that *They took him, and with wicked hands crucified and slew him.*

Object. *But were not these things propheſied of?*

M. *Prideaux.*

Answ. This is the same with the former; I shall onely add this, that the foretelling of mens wicked actings is nowhere called the decreeing of them; it shews that God, who foreknowes all things, foreknew them: and if any shall say that his foreknowledg and decree is all one, they make God the full, perfect and absolute Author of sin; for he fully, and perfectly, and absolutely foreknew all the sins that ever were, are, or shall be committed by the sons of men. To say there-

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fore that he predetermin'd them, is not only ignorantly to confound his foreknowledge and decrees, but presumptuously to belch out high blasphemy against the highest Mercy, Justice, and Majesty.

Object. *But yet*, say some, *did not he bid Shimei curse David?* Mr. Rutherford.

Answ. That doth not say that God did decree or fore-appoint him to it: so *David* sayes, *I shall one day perish by the hand of Saul*, 1Sam.27.1. This was his infirmity.

2. *Shimei*, it seemes, was a man of a perverse spirit. 2 *Sam.*19. 19. and the Lord left him to himself: so he is said to harden *Pharaohs* heart; and men have often ascribed that to God as bidding, which he did not hinder men from doing: which is a very sad state, when *Ephraim*, or any soul, is let alone, and for sin forsaken.

3. *David* being sensible of his great sins, saw a chastisement from God by *Shimei*'s malicious tongue; and that which was of punishment or correction for sin, either to *Shimei* cursing, or *David* cursed, was from God: but if you read 2 *Sam.* 24.1. and compare it with 1 *Chron.*21.1. you may see the more clearly how to open such texts.

Lastly, I answer, If we shall understand this place otherwise then of Gods giving up the perverse man to the perverseness of his owne counsel, we must say that it's Gods preceptive decree that men should curse; which the Objector would seem to shun, and yet content to have granted, although it be contrary to his owne distinction. But if still any shall argue that God did decree his cursing, by permitting of it, I say he did no otherwise permit it then *David* did, in not cutting him off; and that's far from decreeing it.

Object. One objection more I shall answer, which is this: Some say that *God cannot be deemed to be the Author of sin in every sense, because it's said*, Amos 3.6. *Shall there be evil in the City, and the Lord hath not done it?* and Isa. 45.7. *I form the light and create darkness, I make peace and create evil: I the Lord do all these things.* Mr. Rest-bury.

Answ. He that will read *Jer.*18.8. *chap.*21.10. *and* 28.8. with many other places, may easily see that the Evil that God bringeth on a City is War, Famine, Pestilence, *&c.* But if wicked men could

could bring God to be the Decreer, Commander, and actor of sin, they were then safe enough; but all such will be found lyers in the day of the Lord Jesus. These Objections are the Pillars of Atheism and Ranterism: and if such as say that Christ never dyed for all, and that he decreed the disobedience of the creatures, follow their principles up to the height, they will in time either be reconciled to such, or die in despaire.

These things (being seriously considered by humble hearts) will let them see that God never ordain'd, appointed, or chose men to unbeliefe and disobedience, nor ever left them to themselves (which they call permitting of sin) till their perverse hearts resisted his Spirit, and departed from him; but leaving or passing by the fallen Angels, he set his heart upon lost man, he chose or appointed that creature to live in the world, to serve him in holiness and righteousness: and this is that which I call the general election, appointment, or pre-ordination of God, through and in Christ, to live here, to the means of grace, to do well &c.

But, will some say, *General election is a contradiction, Election being a taking a part out of the whole.*

Answ. Election is so indeed; and that which I affirm in this point, is the same; for out of the whole of what was fallen, he chose a part (*viz.*) Mankind, to stand before him: as when a heap of Gold and a heap of silver is before a man, and he having power or liberty to make his choise, takes one of the heaps, chuseth all the gold or the silver as he pleaseth; so it was the pleasure of Jehovah (Angels and men being fallen, and both before him) to regard or set his heart upon, or chuse poor undone man.

But I beseech you to consider, that I never said that he chose or appointed all men (as men) to eternal life: for there is a special election (as well as a special salvation) of such as believe. That there is a special election or appointment of some to eternal life, is agreed on by all; and that this election was from the foundation of the world, is denyed by none that owne the Gospel: and that this election or appointment to eternal happiness is of such men and women who believe and obey him, following that holy rule and light which he hath given them, is as true; for no rational man is so absurd, as to say that he chose any others amongst grown persons to everlasting glory.

Yet

Yet some affirm, that *he chose to salvation a certain number of persons, personally considered onely as creatures.*

Of whom I would first demand, Whether Election be not *according to the foreknowledge of God*, sutable to *Rom.*8.29. *Whom he did foreknow, them he did predestinate*; and that in 1 *Pet.*1.2. *Elect according to the foreknowledge of God.* If it be (as without controversie it is) then I affirm that God foreknew their obedience as well as their persons; or else you maim and bound the infinite and unlimited Foreknowledge of the most High, to whom not onely all his own, but all our works were known from the beginning.

But the great question is, *Whether the creatures obedience foreknown, did move God to give him eternal life?*

To which I answer, First, that eternal life is *the gift of God*, Rom. 6. last

Secondly, That election to eternal life is onely according to the purpose and counsel of his own will; and what that is, the Scriptures do evidently Manifest (*viz.*) that the purpose and will of God before the world began, was to make Christ *the Author of eternal salvation to those that obey him*; *that such as believe should not perish, but have eternal life*, Joh.3.15,16. and 6.40. that such as *do well, and by patient continuing in wel-doing seek for glory, honour, and immortality, should have eternal life:* read Joh. 5.29. with Rom.2.7.

Thirdly, Election to eternal life is *through sanctification of the Spirit and beliefe of the truth*, 2 Thes. 2.13. *He hath chosen to himself the man that is godly*, Psal.4. though not for being Godly, yet it was his pleasure to chuse such.

Object. *But they are Godly and believe, by vertue of their election preceding.*

I grant it, understanding it of chusing or appointing all men to live here, and to live to him, as I have before shew'd; for had there not been such an election by the free unsought-for mercy of Jehovah, no man had ever believed, no nor had life or breath. Still therefore it will be our wisdome to divide aright the word of truth, and to distinguish between election before calling, and election after caling; the former, of all mankinde, to live here, to hear the call of God, and answer it, (both which priviledges were lost through disobedience) the latter, of such as live to him (whileſt they live here)

to eternal bliss. Election before calling every one will grant: of the other the Scripture speaks, *Mat.*20.19. and 22.14. *many are called, but few are chosen*, see Rev.17.14.

Object. But if any say, *The order of words prove nothing*,

Answ. Search the Scriptures, and you shall see exemplary testimonies to confirm this: consider *Act.*9.15. After *Paul* was called and come in, the Lord saies to Ananias, *Go thy waies; for he is a chosen vessel to me*, &c. he doth say he was: and compare this with the same Apostles saying, *Rom.*16.7. *Salute Andronicus and Junia my Kinsman, who are of note among the Apostles, who also were in Christ before me.* Now every soul that knows any thing, knows that there is no election out of Christ; and it is a mans being in Christ, that entitles him to that eternal life which God hath given to his Son, to give to whom he will (and he will give it to such as hear his voice and follow him) so that it is plain to me, and many thousands more, that there was before time an election or appointment of all men to the means of grace, and also of such as in time do believe through the Spirit, to everlasting glory.

Object. *But faith is the gift of God; and men cannot believe, except God give Faith.*

Answ. In this poor souls lye sadly in the dark; because their Teachers have not rightly divided the word of truth to them.

That I may therefore shew you how faith is the gift of God, I must desire you to consider that faith is taken chiefly two wayes in the Scripture.

First, For the doctrine of Christ, the Gospel; so 'tis taken *Jud.*3. ver. *Contend earnestly for the Faith once delivered to the Saints:* so tis taken, *Gal.*1.23. so also *Gal.*3.23. *Before faith came, we were kept under the Law, shut up unto the Faith that was afterwards to be reveal'd*, Rom. 10.8. the Apostle speaking of the Gospel, sayes, *This is the word of Faith.* So it is taken, *Eph.*2.8. *By grace are ye saved, through faith, and that not of your selves; it is the gift of God; not of works, &c.* As if he had say'd, Our salvation is not by the Law of works: but by the Gospel, which is the gift of God; and is called *the Gospel of our salvation*, Eph.1.13. *and salvation*, *Act.*28.28. God hath given three great gifts to men: Christ, Faith, and Life; and these three are as fully and freely the Gifts of God, one as the other; onely by faith, so taken as

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a gift, I understand the truth or Gospel of God.

Secondly, Faith is taken for the duty of *believing*; as *Heb.*11. throughout; *Rom.*10.17. *Jam.*3.2. with many other places; and it imports the act of the creature enabled by the Lord to believe.

Obj. *Is it not said*, To you it is given on the behalf of Christ not onely to believe, but also to suffer for his sake?

Answ. I know God doth give or grant men to believe and suffer: he gives the power or ability to believe or suffer, or else it were impossible that men should do either: *all our sufficiency is of God*; he gives the object of Faith, Christ, or the Word of Truth; and he gives power or ability to believe this truth. But to say that God gives the duty or act of faith, is not common sense; for that were all one as to say that God believes and obeys: for he that acts a thing, is said to do it; and he that acts faith, is the believer: He *worketh* in his creatures *to will and to do*; and then it's their duty to *work out their salvation with fear*, &c. (not with fear lest God should fail them, but) lest they should come short, *&c.*

For the fuller discovery of this, consider seriously what is said, *Isai.* 43.9,10. *Let all the nations be gathered together, let all the people be assembled; who amongst them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye MAY know and believe me, and understand that I am he. Before me there was no God formed, neither shall there be after me.*

Whence I see, first, when men hear truth, they may and must acknowledge it. Secondly, that all Nations may know and believe God, and that *there is none but he*, &c. Thirdly, that all people are and shall be witnesses against themselves, and Christ is and shall be witness that they MAY know and believe God: and indeed, nothing hinders men from doing these things, but self-will, the Devil, and false Teachers, who say that God hath not given all men ability and understanding to know and believe God; and people are very glad of such doctrine, that they may lye in their sins, and yet lay the fault upon God, and say that he doth not give them power to do what he requires of them; and if he would give them more grace, then they would do better: and so blessing themselves in their hearts,

go on in their wickedneſs, hoping to finde an excuſe in the laſt day, *that God was wanting to them*, contrary to *Iſa.* 5.4. where the Lord enquires, *What could have been done more to his Vineyard which he had not done for it?* to which Mr. *Troughton* and the reſt which hold ſuch principles, might reply, *that God might have done more, for he might have brought forth good grapes for them, or force them to bring forth good grapes, by an unreſiſtable power*; which he never did, nor ever will, though poor ignorant creatures have ſo taught and believed, contrary to *Rom.* 1. 19, 20. and chap. 2. 15, 16. where it's clear that *God hath furniſhed every man with ſo much means for the knowledge and obeying of him*, as will leave them without excuſe; which is granted by all.

Object. But, ſay they, *though it may leave them without excuſe, yet it may not be ſufficient to ſalvation.*

Anſw. This is moſt unbeſeeming the mouth of a ſober man: for if the means of grace extended by the Lord to men, be ſufficient for the glorifying of him, it is not too little for the glorifying of them.

Againe, thoſe means which men afford their ſervants for the doing of their work, will not leave them without excuſe, if not ſufficient to effect that which is expected from them through thoſe means: and will men ſtill make God *an auſtere maſter, reaping where he did not ſow?* God forbid! He was called *a wicked and ſlothful ſervant*, Mat. 25. 26, 27. that taxed the moſt High with ſuch dealings. And the hard ſpeeches of men who ſay that God expects more from men then he gives them ability to do, and that he will puniſh them with eternal damnation to whom he gives not means ſufficient to ſalvation, will one day be rewarded as that ſervant was, *Matth.* 25. 28. 30. if they repent not. *Shall not the Judge of all the earth do right?* Gen. 18. 25. I beſeech the Reader to weigh well that which the Spirit of God ſpeaks, *Job* 34. 23. *for he will not lay upon man more then right that ſhould enter into judgement with God.* Surely if all men ſhall be left without excuſe, it ſhall be by having ſufficient means for the doing of that which God expected from them in their generation, and for not doing whereof they ſhall be damn'd. Read *Matth.* 25. 45 46. and 2 *Theſ.* 1. 8. chap. 2. 10 11, 12. But if they had not what was ſufficient for enabling them to know God, and believe the truth unto ſalvation; they will have an excuſe (*viz.*) that now they muſt be damn'd, but it is becauſe God gave them

not

not ſufficient means to know him, and believe his truth, that ſo they might be ſaved: but *let God be true, and every man a lyar*; all ſuch mouths ſhall be ſtopt, and *God ſhall be cleur when he judgeth* Pſal. 51.4.

Object. *But all have not the truth held forth to them*, may ſome ſay.

Anſw. Firſt, Though all men have not the ſame meaſure of light or truth manifeſted to them, or in the ſame manner; yet they have ſo much light of truth as God hath appointed them to follow; for not following which, they ſhall be condemn'd, *Joh.* 3.19.

Secondly, let us conſider, that by light which I here ſpeak of, I underſtand the law written in the heart, which when men do evil, ſpeaks truth to them, telling them it is evil, and accuſeth them for it, and again diſcovereth unto them the goodneſs of God: yea, when they do well, it aſſureth their hearts of it, praiſeth them for it, and in this ſpeaketh truth: which light or law if men believed, ſhunning that which it ſhewes to be evil, and practiſing that which it declareth to be good (they having no other teachings from God here) their conſciences would excuſe them in the day *when God ſhall judge the ſecrets of all men by Jeſus Chriſt*, Rom. 2.16.

Thirdly, That every man ſhall be judged according to what they have, and not according to what they have not.

Object. *But God is not bound to give to every man ſufficient means of grace.*

Anſw. Firſt, He hath done it already; *the works were finiſh'd from the foundation of the world*; *yet ſuch as believe not, ſhall never enter into his reſt.* Read and conſider *Heb.* 4.2,3.

Secondly, He hath bound it by an oath, that he deſires not the death of a ſinner, *Ezek.* 33.11. Thus you ſee *how true the Lord my ſtrength is*; and he never did nor will require any more of his poor creatures, but what he of his owne mercy and goodneſs hath given them ability to perform.

Object. *How comes it to paſs then that all do not walk up to that light which God hath manifeſted to them, believing and obeying the truth? and how comes it to paſs that ſome do believe and obey, and others do not?*

Anſw. To the firſt part of the objection, all will agree, that it is becauſe they follow the counſel of the Devil and falſe Doctors, the Pleaſures,

Pleaſures, profits, and promotions of the world, *which choke the ſeed: they ſeek the honour that cometh from men*, &c. Joh 5. 44. and *love the praiſe of men more then the praiſe of God: they are not the ſheep of Chriſt, for ſuch hear his voice*. Joh. 10. 26, 27. Let him that readeth conſider who are Chriſts ſheep, and then he will ſee the reaſon why men believe not; it is not becauſe they are not elected, but becauſe they hearken not to the words of the Lord.

Secondly, ſome are rul'd by the counſel of God; they *receive the word into an honeſt and good heart*; for *faith comes by hearing* and hearkening to the truth: he calls, and ſome come; he invites, and ſome haſte to the feaſt; whileſt others frame excuſes: God ſets light before them, as he doth before others, and they rejoyce in it: he preſents life and death, perſwading them to chuſe life, *Deut.* 30. 15, 16, 17, 18, 19. and ſome by the Lords perſwaſions, do chuſe life: and all praiſe, glory, and honour, is due to his glorious Majeſty, for his gratious calls, his loving invitations and ſweet perſwaſions; for he might have left us without all theſe means: they who come, do but their duty, and no thanks is due to men for doing their duty; it is God that furniſheth them with underſtanding, means, power, and opportunity; yea he calleth them to it by the light, which maketh all things manifeſt, and ſhews to man his duty, and what it is that is moſt ſutable to him who is goodneſs it ſelf.

Thus you have heard concerning the Election or Ordination of God; that he choſe or appointed fallen man, and not the Angels, to ſerve him; and how he, of his owne free mercy in Chriſt, choſe or pre-ordain'd ſuch as faithfully ſerve him, to life eternal through Chriſt; though there be many who would bear the world in hand that we deny Election and Reprobation, becauſe we are not ſo ſenſeleſs as to ſay that God from all eternity choſe a certain number to life, without reference to any obedience to his will, and appointed the reſt to ſin, and ſo to damnation, as ſome ſay; or at leaſt, as others hold, left the greateſt part of men to be damn'd in the ſecond death, becauſe of *Adams* eating the forbidden fruit, without any real tender of mercy through Chriſt: Expreſſions, which an holy heart not deluded by corrupt doctrine, will abhor to meditate. *Surely the Lord will do nothing, but he revealeth his ſecrets to his ſervants the Prophets*, Amos 3. 7. And if God hath revealed any ſuch thing that

hath

hath appointed men to diſobedience and unbeliefe, left them without any mercy through a crucified Chriſt (and yet without excuſe) I would intreat thoſe that finde it to ſhew it to us: but in the mean ſpace, I beſeech you conſider what hath been evinced to you; that God hath appointed all men to ſerve, honour, and obey him, as throughout the whole book of God is reveal'd to us, and which I ſhall endeavour further to diſcover to you in the next word, *Creation.*

Concerning which alſo, as of the former, I ſhall treat,

Firſt, generally;

Secondly, particularly.

As touching that which I call general Creation, we are to conſider who is the Author of it, and by whom. The Scripture will give anſwer thereunto, thus:

Firſt, That God created all men.

Secondly, That this was through Chriſt.

For the firſt, we ſee what the Apoſtle ſaith, *He that made all things is God.* See alſo *Act.* 17. 24. And that this was through Chriſt, is clear, *Eph.* 3. 9. *God who created all things by Jeſus, &c. By whom all things conſiſt,* Col. 1. 17.

Object. *But not as a mediator, ſayes one.* M. *Wood.*

Anſw. 1. How to diſtinguiſh between Chriſt and the Mediator, the Scriptures never yet taught us; for he by whom all ſubſiſt, is the Mediator.

2. For the fuller explication of this, conſider ſeriouſly, *Acts* 17. 26, 27. where you ſhall finde who created all things, by whom, to what end, thus: *And hath made of one blood* (or blood of one) *all Nations of men, to dwel on the face of the whole earth; and hath determined the time before appointed, and the bounds of their habitations, that they ſhould ſeek him,* &c. where many things are conſiderable:

Firſt, That one blood (or, blood of one) there ſpoken of, I think none will deny to be the blood of Jeſus Chriſt, the Lamb ſlain from the foundation of the world; by whoſe death we *have life, John* 6. 51. *Through him we live, move, and have our being.* By that blood *Adam* had his life granted him, after he had tranſgreſſed the command of God: by the ſame, do all Nations of men conſiſt. And I thinke that none will gaineſay this, that *Adam* had his life con-

continued through a crucified Christ or Lamb slain, *&c.*

Secondly, See the end why God created or made all Nations by, through, or of one blood (or blood of one) not that they should be disobedient, or to damn any (as some say) but, *that they should seek him*; which doth further illustrate what I lately wrote concerning Gods chusing of mankinde when they were all lost in one to serve him; so in this case, when mankinde might have been banished for ever to the dust, *he found a ransome to keep him from going down to the pit*, and by that ransome granted life to *Adam* and all his posterity, 1 *John* 4. 9. But as there is a special election of such as obey to eternal Salvation; so is there a special creation in Christ of such as seek him; of which I come next to speak.

This you may read in many places of Scripture, where mention is made of *the new creature, the new man*, &c. especially 2 *Cor.* 5. 17. *If any man be in Christ, he is a new creature*, &c. Now the depth of this point lies in this, to finde how a man comes to be a new creature.

Some hold, that a man is meerly passive in this work, as he was in the universal creation; and some say that there are others who teach that man makes himself a new creature: if there be any such, I am sure that they are both in extreams, and far from the truth of God. That which I have found true in the Scripture, and by experience, is this, That God (having appointed or chosen, and created or made man to seek or serve him, when his creatures become able to understand the difference between good and evil, and to be cheer'd in the doing of one, and checkt in the committing of the other) comes to instruct and teach them; even when they are *dead in sins and trespasses*, stretcheth forth his hands to them, inviteth them, beseecheth them, and sheweth them his love; convinceth them of sin by the light of the Lord manifest in the heart, or by his word: and they who learn of the Father, lay to heart his love, consider their misery, see the filthiness of sin, follow the light, hearken to his voice, and so receive his Son. To these (who were his off-spring before in the first or general creation) doth he grant *power to become the children of God, even to such as believe on his name*, John 1. 12. and so become *the workmanship of God, created unto Christ Jesus in good works, they are begotten and borne againe by the Gospel, that immortal seed of the word, which liveth and abideth for ever.* They that hear

hear his voice and hearken to it, do live, and then *Christ gives them life: Hear, and your soul shall live,* Isa. 55.2. Such as receive the truth in the love of it, (*the seed into an honest and good heart*) become thereby quickened, and in time to be born again of water and the Spirit, and so are ingraffed into Christ, or added to the Church, *old things* (errors in judgement and life) *pass away; all things become new,* they being conformed to Christ the new Man in all obedience.

And thus the new Creature is formed, and the new Creation framed, and *fitly compact, to be an habitation of God through the Spirit.*

I confess that these things, to a carnal heart, and a poor deluded soul, will seem strange: yet do but consider whether this work of special creation (in which only some share) hath not alwayes been thus carried on: first, the Lord called, and spake, presented light to the soul, by which he discovered his love, and mans enmity; his purity, and the creatures iniquity; his goodness, and sins sinfulness; yet still some turned away the ear, pull'd away the shoulder, *despised his reproof, set at naught his counsel, vexed his holy Spirit, believed not his report,* but delighted in sin, and so remained *dead in sins and trespasses:* but such as *hearkned and heard,* rejoyced in the light, consider'd the word, and entertain'd it, though before carnal (and so not discerning spiritual things) became thereby spiritual, as the Apostle *Paul* clearly demonstrates, *Gal.* 3.

And whereas some have a fond conceit, that a man must be spiritual before he can receive the word, it's a gross mistake: for there was never yet a spiritual man, but before he received the teachings of the Lord was carnal; and by receiving the instructions of the Almighty, became spiritual.

But their mistake is grounded upon a worse foundation, even their low thoughts of the Scriptures, and they reason to this effect: The word (say such) may be preached a thousand times, but except God come by the power of his Spirit to over-power our hearts, we cannot receive his words; not considering that the *word is Spirit and life,* John 6.63. and *the power of God to salvation to them that believe,* Rom. 1.16. Mr. *Tro.*

Secondly, Upon a conceit they have, that a man is like a stock or a stone, in and under the work of the new creation: not considering

that although God in the first creation did the worke wholly and absolutely himself, yet in the second or new creation, he comes to a creature that he hath furnished with abilities to do what he requires; and then gives it his commands according to that ability; requires them to hear, know, and receive his truth: and they that obey him in these things, live; they are quickened, and so the new creation is begun.

Object. *If any aske why all do not receive the truth,*

I answer, They *resist the Spirit of God*, Act. 7. 51.

But lest I should leave this obscure, I desire the reader to weigh these things:

First, That the new creation hath not it's compleatness at once.

Secondly, That the Lord doth ever so begin the work and every part of it, that what is by us to be done, he leaves very plain and easie before us.

First, It is not at once compleated: for first, the Lord commands to *hear*, Isa. 55. 3. Secondly, to *seek*, vers. 6. Thirdly, *to know*, Act. 2. 36. Joh 5. *ult.* Fourthly, *to believe*, 1 Joh. 3. 23. Fifthly, *to repent*, Act. 17. 30. Sixthly, *to be baptized*, Act. 2. 38. and so *they are planted into Christ*, Gal. 3. 27. Rom. 6. 3, 4. *Added to the Church* Act. 2. 41. (*which is Christs body*, Eph. 1. 22. 23.) *To the Apostles fellowship* Act. 2. 42. *Thus souls are joyned to the Lord.*

And this word or doctrine *which was from the beginning, remaining in them, they remain in the Son and in the Father*, 1 Joh. 2. 24. and *abiding in the doctrine of Christ, they have both the Father and the Son*, Joh. 2 Ep. v. 6.

He doth not first command men to enter into Church-fellowship, as the Papists, Prelates, Presbyterians, and some others doe: for the first thing that these practice, is, to put all those that are born in their Church (as they call it) into Church-membership, as soon as they are born and sprinkled with water in the face, though they be but a day old. Neither doth he command men and women first of all to be baptized, nay he doth not expect men to repent, till they are warned by his light or word discovering sin to them; nor to believe, before they know what; nor to know, any more then he declares, that, first hear, then know, after that, believe, repent, and be baptized; and by this they come out from Babel, are separated and distinguish-

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ed from the world, and made manifeſt to be profeſſors of truth, and members of the body of Chriſt (for men are not fitted for Church-membership, according to the primitive pattern and Scripture-account, till they are baptized: conſider *Acts* 2. 41, 42. neither are they fit to be buried with Chriſt in baptiſme, till they repent (*i.e.*) turn to God from errors in judgement and practice, yea are dead to them; neither will men ever do this rightly, till they believe that which is written in the law and in the prophets, apply it to their own ſouls, and caſt themſelves upon God for life and ſalvation through Chriſt alone. Neither can they ever thus believe, till they know by an infallable teſtimony what God hath done for them by Chriſt: and till men come to ſearch the Scriptures, and hear the Spirit there ſpeaking to their ſouls, and give up themſelves to that eternal truth and perfect teaching of the Spirit, which only is for our learning, they will never know that certainly.

Q. *What ſhall they do that have not the Scriptures?*

I anſwer, as Chriſt did to *Peter* in another caſe, yet much like this, *Joh.* 21. 22. *What is that to thee? follow thou Chriſt* in the light that is given thee: he knows what he laid down, and what to require, and how to reward every man according to his works. Thus, as by the ſteps of *Jacobs* ladder, men aſcend to the Lord, attaine to the meaſure of the ſtature of Chriſt, come to have fellowſhip with the Father, and with his Son Jeſus, and to walk with God; who (as I hinted but even now) doth begin the work and every part of the work of the new creation, leaving man to do nothing but what he hath enabled him to do, and ſo without all excuſe in caſe of neglect: yet many do neglect their duty which God hath left them to do; which, together with the committing of that which God hath declared to be evil, is counted ſin, and ſhall be the onely cauſe of mans condemnation in the laſt day. Read *Mat.* 25. 45. & 2 *Theſ.* 1. 8, 9.

Doth God command men to hear? (which is the firſt duty required of us in order to the new creation) he gives ears, *Pſal.* 94. 9. (Neither doth he call upon little Infants to hear, *Deut.* 11. 2. to 8.) Doth he command men to ſee, conſider, and underſtand? he gives eyes, heart, and underſtanding.

Obj. *But is it not ſaid,* Deut. 29. 4. *that God had not give them eyes to ſee, a heart to perceive, and ears to hear, unto this day?*

It is ſo ſaid, and it is true as it is written; onely men conſider not where the ſound and force of that ſaying is: for moſt place it in theſe words [*the Lord hath not given*] and I finde by the Scriptures that it is to be placed in theſe words, *Unto this day*; for once they did ſee *the Lords wonders, and ſang his praiſes*, as you may prove, *Deut.* 11.5,6,7,8. compared with *Exod.* 15. & *Pſal.* 106.12. *But they forgat his works, and God withdrew his light; they rebelled and vexed his holy Spirit; ſo he turned to be their enemy*, Iſa. 63.10. they once knew and underſtood that it was the Lord that delivered them; but for their rebellion he forſook them, and continued not that light with them: *Ye have ſeen the wonders that God did before their eyes* &c. *Deut.* 29.2,3. *Yet the Lord hath not given you an heart to perceive*, &c. *UNTO THIS DAY*, v.4. And indeed, God hath nowhere promiſed that he will continue Light and underſtanding to a people that ſtill diſobey him; *The Lord is with us, while we are with him: if we forſake him, he will forſake us*, 2 Chron. 15.2. There have been many in our age, who neglecting to follow the light which they ſaw, have been left in darkneſs; and though God did once give them *a heart to perceive, and eyes to ſee*, &c. yet he hath not given theſe to them *UNTO THIS DAY*.

By this you may perceive that God is not wanting on his part to carry on the new or ſpecial creation, but men are wanting to do their duty: when the Lord calls them from ſin, they refuſe to come, and delight ſtill in their carnal ſtate, till the Lord forſakes them, and will no longer wait on them, nor ſuffer his Spirit to ſtrive with them.

You may alſo ſee that the Reaſon why there are no more new creatures, is this, they hearken not to the teachings of him that gave them their being in the general creation, but reject the counſel of God againſt themſelves, as the Scribes and Phariſees did, *Mat.* 21.31. *Luk.* 7.30.

And by this, Laſtly, you may ſee, that creation is General and ſpecial: General, of all men by Jeſus Chriſt; ſpecial, of ſuch as receive the word and obey it, in Jeſus Chriſt. In the former, is nothing required of the creature; in the latter, ſo much is juſtly expected as the Lord enables him to do.

Obj. *But is it not ſaid*, 1 Cor. 2.14. *The natural man receiveth* (*or comprehendeth*) *not the things of the Spirit of God, for they*

they are foolishness unto him; neither can he know them, because they are spiritually discern'd?

Answ. For the better understanding of the minde of God in this place, we must first consider what is meant here by *the things of the Spirit of God*; which the Apostle shews us in the 9 and 10 verses to be those things *which God hath prepared for them that love him*, even the spiritual treasures of grace and glory which shall be brought to the Saints *at the revelation of Jesus Christ*, 1 Pet. 7.13.

Secondly, What is meant by the *natural man*; which also the same Apostle explains, in the 15 chapter of this same Epistle, vers. 44 45 46. *There is a natural body, and there is a spiritual body; as it is written, The first Adam was made a living soul, the last Adam was made a quickning spirit: Howbeit that it is not first that be spiritual, but that which is natural &c. Adam*, or man, as man by general creation, is this natural man (beware then lest you affirme that *Adam* was created a spiritual man.)

Thirdly, *What God hath prepared*; and that is *a Kingdome*, *Matth.*25.34. A place *or mansion* John 14.3. *A city*, Heb.11. 16. *an inheritance undefiled*, 1 Pet.1.4, &c.

Fourthly, Who they are that *love him*; *such as keep his commandments* Joh.14.21.(*i.e.*)such as observe all Christs commands, and his commands onely, in the worship of God.

And from all these things I conclude, that *Adam*, with all his knowledge before his fall, and all his posterity, as they are living souls, do not, neither can they, perceive with the eye, or contain in their understandings the nature, glory, and excellency of that Kingdome, Mansion, City, and inheritance which is prepared for such as obey God.

Nay, there are many pretious Saints in our generation, that apprehend little or nothing of them. The *Corinthians* were very ignorant of these; insomuch that there were some among them said *there was no Resurrection*. *Paul* prays for the *Ephesians*, that they *might know this*, *Eph.*1.18,19,20. Nay, *Paul* himself did not fully apprehend or receive it, *Phil.*3:12, 13, 14. But there is a time when this *natural man shall be raised up a spiritual man*, 1 Cor. 15. 43. *and then shall we know as we are known, and see him as he is*, 1 John 3.2. Tell the most of men of the reign of Christ, the resti-

tution of all things, the Kingdome of the Saints, the paradise of God, the Tree of life, the new heavens and earth, the new Jerusalem, with its height, bredth, length, and glory, *&c.* they will either turne it to a hidden mystery and an empty Allegory, or look on it as a foolish carnal conceit; though God by his Spirit in the word hath revealed these things to us for our comfort.

Secondly, I answer, that by *the things of the Spirit* are not here intended the duties of faith and repentance; for these have been and still are received by natural men, who by the receiving of them become spiritual; for unnatural men are far from them, and enemies to them: a natural man may hear the word, and come to believe and obey, and yet not perceive the Kingdome and City which God hath prepared.

Thirdly, Neither by *the natural man* is here meant simply a wicked man, except you will say that every natural man is a wicked man; which God forbid: for *Adam*, even as he was created by Jehovah, was a natural man, as hath been proved. Again, if it should be imagined that it is impossible to hear, know and believe the word, *which is spirit and life, Joh.6.63.* then men will conclude, that God commands things impossible (which is also most absurd) for he commands both, *Joh 5. and last. Mark 1 9. Rev. 2. 7. He that hath an ear, let him hear*, &c. And I would further desire any sober spirited man to consider whether it shall be reckon'd to any man as his sin, that he did not perceive that which was impossible for him to perceive?

Lastly, you may see that the scope of the Apostle is to prove the *Corinthians*: for though he had in the power of the Spirit declared to them the riches of the grace and glory of God, the Resurrection of the dead, and the eternal Judgement; yet they were gone but very little above their natural light in these things; were but babes in Christ, and in some respect carnal, and so could not perceive the things which God had prepared for them, although by the Spirit manifested in the Gospel; and to that purpose writes Epistles to them, to raise them higher in spiritual light and learning, that being by the truth in Christ become more spiritual, they might receive and comprehend the great things which God had prepared for such as love him.

Thus, after some little digression, I come to conclude this point of Creation, which is general (through one blood, even of the Lamb slain from

from the foundation of the world) or ſpecial, of ſuch as believe on his name, and ſo receive priviledge to become the Children of God by adoption, or the new creation, as before ſhew'd.

I come now to treat of redemption or buying again, which is alſo *general* or *ſpecial*: general, of all loſt mankind, by the pouring out of the blood of the Lamb ſlain from the beginning; or ſpecial, of ſuch as believe on him who was ſlain for them. For the unfolding of the truth of this point, I intreat the Reader to conſider, Firſt, from what ſtate, with what price, and to what end, Chriſt bought or redeemed all mankind.

For the firſt, they are redeemed from the ſuffering that came by *Adams* ſin, I mean, the firſt death, as I have before ſhew'd; ſo that that puniſhment did not preſently ſeize upon all mankinde and ſend them to the grave, in one who had ſinned; neither ſhall it for ever keep any one of *Adams* poſterity for ever under its power; but all do live by Jeſus Chriſt here, and ſee the goodneſs of the Lord, and all ſhall live hereafter (I mean, riſe from the duſt) and ſee his glory: onely here's the difference; they who ſaw his goodneſs here, yet did not imbrace it, ſhall ſee his glory hereafter, but ſhall not injoy it: and this will be a never-dying worm to their accuſing conſciences (not that they were not redeemed, but) that they deſpiſed the riches of his grace, when they might have had it, but would not; and now are ſhut out of glory, when they would have it, but cannot.

Secondly, Conſider, the price by which we were ranſomed, bought, or redeemed, is onely the blood of Chriſt (though ſome, through over-haſtineſs affirm the contrary) and by this there was a reconciliation made for the whole race of *Adam*, thus far, that whereas they were all reputed offenders in one, and juſtly out of favour, the Lord for the ſake of Chriſt was at one with them in reference to that ſin of the world which the Lamb of God took away; by whom God *was ſo appeaſed, that fury is not in him*, Iſa. 27. 4. except men ſet the thornes and briers againſt him, *&c. verſ.* 5. according with that, 2 *Cor.* 5. 19. *God was in Chriſt reconciling the world to himſelf.* Mr. *Wood.* Mr. *J. T.*

Objection *But*, ſay ſome, *that's meant of the Elect onely.*

Its true, if you mean of mankinde (in oppoſition to the fallen Angels) choſen, appointed, and ordain'd to live here and ſeek God; which is the firſt acceptation of Election. But if you mean of the

Elect

Elect (*i. e.*) such as were chosen to eternal life, then it seems these were once out of favour, or else what need a reconciliation? Though it be granted to be of the Elect, yet it doth not follow that it is of the Elect onely: for if God will judge men according to their works, and not punish the child for the father (as he hath sworn he will not) then surely he is reconcil'd to more then (such as you call) the Elect, in reference to the first sin, or one offence of *Adam*.

See how incongruous it is to say that this is meant onely of the Elect, or such as shall be eternally saved! First, in it self: for if God be reconcil'd to them (in respect to *Adams* offence) then some shall (not onely in the first death, but also in the second death) be sufferers for that one offence; and how contrary that is to all the reveal'd will, yea Oath of God, I have already shew'd. Secondly, all rational and unbyassed men that fear God, know that the world in Scripture phrase is opposite to the Lords chosen ones, as *John* 15. 19. *John* 17. 9. Thirdly, It is inconsistent with the Tenents of Mr. *Tro.* and others with him; for they say the Lord chose a certain number of men to everlasting life, without reference to any faith and obedience; from which Election they could never fall: and if so, what need of reconciliation? therefore it must needs be of some that were not in favour: for it's very improper to say, that God was in Christ reconciling the beloved of his soul to himself, which never did nor ever could lose his favour.

But this will be more plain, when we consider into what state mankind was bought and brought by the blood of Christ; and that is, not to eternal life, for he did not buy all men or any man, that by the pouring out of his blood only (without faith & repentance) they or any one of them being come to yeers of discretion, should be saved; for if redemption and reconciliation had been such, and so fully absolute as to this, what need the Apostle have besought the *Corinthians* so earnestly that they would be reconcil'd to God? 2 *Cor.* 5. 20. And if some men shall be saved in glory, onely and alone because Christ dyed for them, then those many melting invitations, tender intreatings, with all the exhortations, admonitions, reprehensions, instructions and other teachings of the Lord, might have been spared: But therefore I hold that men (even all men) were delivered, redeemed, or bought out of the hands of their enemies, that they might live through Christ here in this world. Secondly, that they might *live to him that dyed*

dyed for them and rose again, 2 Cor. 5. 15. i. e. *through him believe*, Joh. 1. 7. *and serve God in holiness and righteousness before*, &c. Thirdly, That they who for nought had sold themselves to death and the devil might rise again from the dead.

In a word, as God through Christ chose or appointed all men to serve him, and by Christ created or made all Nations of men to seek him, as the Scriptures say; so by the blood of his Son he bought again or redeem'd lost mankinde. And if it be true, that all men without a Christ were once dead, and now living by him, are bound in duty to live to him; it's as true, that he dyed for, or bought all. And that these things are true, you may clearly see, if you read and seriously consider 2 *Cor.* 5. 14, 15. where the Apostle being proving that all were dead (a thing it seems somewhat strange to the *Corinthians*) doth it thus; *If one dyed for all, they were all dead: And that he dyed for all, that they which live should not henceforth live unto themselves, but to him that dyed for them and rose againe.* It seems that they onely are bound to live to Christ, for whom he dyed and rose againe. That all are bound to live to him, none dare deny; that all men shall be rais'd by Jesus at the last day is true, as I have before shew'd.

And that Christ bought or redeemed all men, See *John* 10. 15. *and* 2 *Pet.* 2. 1. Now none will deny that he bought the sheep, that is, such as confess him, hear his voyce, and follow him: and *Peter* saies, *There shall be false teachers*, &c. *denying the Lord that bought them*: so that he bought them also who deny him, and are destroyed.

Object. *But the Lord that bought them is not the Lord Jesus*, say some. Mr. *Wood* Mr. *J. T.*

Answ. They that shall say so, and teach men to say so, are in this some of those false teachers, who deny the onely Lord, even our Lord Jesus Christ.

If they shall say 'tis the Father,

Answ. Christ and his Father are one: shew another Lord.

Object. But, saith the Objector, *The price wherewith they were bought, was some other price then the blood of Christ.*

Answ. 1. When he shall shew me what that other price is with which false teachers are bought, I shall believe him, and not before; for it's not expresst in Scripture.

2. He may as well say that the Saints at *Corinth* were not redeem'd or bought by the blood of Christ, because its not mentioned, 1 *Cor.*6.20. and 7.23.

Mr. *Wood* Object. *But the word in the Original signifies to buy without a price, or acquire men into the Profession of Gods service.*

I *Answer*, first, This is utterly false; and though it be not alwaies meant to buy or acquire with blood, yet whatsoever men purchase, buy, or acquire, they lay out study, labour industry, health, friends, strength, mony, or some other means or price, by which they get or compass their desires.

Object. *But is it not sayd, Come, buy, &c. without money and without price? Isa.*55.1.

Answ. First we cannot buy spiritual things with mony, or silver, as some Translations render it. But,

Secondly, He that comes to the Lord to obtain any mercy, if he come without the blood of Christ upon his soul, be sure he will acquire or get none.

And whereas it hath been said, that Christ doth acquire men into the profession of his service, I demand whether he doth acquire them to serve him, or profes his service really or seemingly? If really, then it's the same that I say; Christ did really buy men, that they might really serve him: and because some serve Satan, and others serve God in hypocrisie, they shall together have their portion with their Father and Master the Devil in the lake of fire. If seemingly, then Christ by their doctrine acquires or gets men to be Hypocrites: for seeming service, or the profession of service which is not real, is all one, and both abhor'd Hypocrisie. The Lord in mercy yet grant men space to repent of these their hard sayings.

Object. *Its true*, say some, *that Christ dyed for all, and bought all in a sense; but dyed not for all alike.*

I Answer, The question is not in what sense Christ dyed for all, or bought all; but whether the thing be true: and if he dyed for all in any sense (as you call it) it is true that he ransomeed all.

But say others, *All were bought by Christ to live by him, and shall rise by him*; But not as a Mediator.

These poor cavils and senseless shifts are not worth answering: I shall onely say this to them, That when the Objectors can prove what they say by the Scriptures (*viz.*) that Christ dyed two waies,

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I shall heed their sayings: in the mean space such expressions are so far from the form of sound words, that I fear they flow rather from a critical then conscientious spirit, that seeketh truth in the love of it.

I have shew'd you what the Scriptures say, and how according to them Christ dyed for all, so that all live by him, and ought to live to him: I desire not *to be wise above what is written.*

I come next to speak in few words of Redemption in a stricter acceptation, and to shew how some are in a special manner freed, ransomed, delivered, or redeem'd by Jesus Christ, and to that purpose shall first lay downe some Scriptures, and to come to the clear understanding of this point. Cast your eye then upon *Eph.*1.7. *In whom we have redemption through his blood, even the forgiveness of our sins*; and upon 1 *Pet.*1.18, 19. *Forasmuch as ye know that ye were not redeemed with corruptible things (as silver and gold) from your vain conversations received by tradition from your Fathers; but with the pretious blood of Christ* &c.

The great question here to be resolved, is this; How the Saints come to be redeemed from their vain conversation, and to have remission of their sins?

For answer unto this, I beseech you that read to remember what I have in part declared already, that there was an offence (though committed but by one) in which all the world was reputed guilty before God, so far, as that, if *Adam* for that offence had at the instant of his committing it gone to the grave, the whole race of mankinde had perished in him; to take away which, the Lamb without spot offer'd up himself to God, so that that sin imputed to all (and so called *the sin of the world* and *iniquity of us all*) was by the pouring out of the blood of *the Lamb slain from the foundation of the world*, taken away and remitted; so that none shall now dye eternally for it: and herein appeared the free love of God, who by the blood of his Son washed away sin, no creature seeking of it.

But every individual man and woman, when they come to years, and know good and evil, do themselves commit many sins, and walk in a vain conversation by tradition, *&c.* and how they come to be redeem'd, or delivered from this by the blood of Christ, I shall by Scripture and experience briefly make manifest.

First, God sends Christ or the light to them, with manifestations

of his grace and goodneſs, to lead or perſwade them to turn from their ſins to God; declares to them the ſufferings of his Son for their ſins: and they who ſeriouſly conſider theſe manifeſtations of mercy, believe, and lay to heart the kindneſs of God (though before Priſoners to ſin and Satan) are looſed, delivered, or redeemed from their ſins and vain converſions, as the Apoſtle plainly proves, *Acts* 10.43. *To him give all the Prophets witneſs, that through his name whoſoever believeth on him ſhall receive remiſſion of ſins.* So that through the application of the blood of the Lamb to their ſouls by believing, they come to be delivered and have redemption from theſe ſins of theirs, and this redemption or pardon of ſin is in time, and conditional upon faith and repentance.

I ſhall indeavour further to illuſtrate this, by a familiar ſimilitude thus; Suppoſe the ſervant of ſome mighty Emperor or General ſhould commit an hainous offence, to both the high diſpleaſure and diſhonour of his maſter, and (now conceiving in his heart that his Lord was full purpoſed to puniſh him with exquiſite and exemplary torments) ſhould ſecretly depart to his maſters greateſt enemy, and with him, with a heart full of envy, wrath, and deviliſh deſpite, contrive the deſtruction of him whom he had lately diſobeyed: in the mean time, this mighty man (having no ſuch thoughts as his wicked ſervant imagin'd) hearing that another potent perſon, for ſome horrid crime, had condemned his run-agate ſervant to dye, gives his only Son to ſuffer death, to preſerve his live; who yet ſtill (not knowing his Lords love) with a perverſe and inraged heart, carries on the deſigne of his maſters ruine: but in the midſt of his malice and fear, having certaine intelligence of the tranſcendent kindneſs of one whom he had ſo highly incenſed, and of his own willingneſs to receive him even as a Son, if he would return to him, preſently his ſoul begins to melt, hatred lets go the hold it had upon his heart, and admiring ſuch unexpected and undeſerved love, his bands of wickedneſs fall off, the rage, rancour, and wicked reſolutions which poſſeſs'd him, are all caſt out; *the ſnare is broken, and he is delivered*, not only from that death which his Maſters Son quitted him of, by dying for him, But alſo by applying and conſidering his Lords love, of thoſe bloody ſins and deſignes againſt his Maſter, and begins to think of returning to him, who had done ſuch great things for him. Thus ſtands the caſe betwixt God and man: when *Adam* had ſinned, he

ran

ran away from his Maker (and what ſpirit he was of towards him, you may perceive by his Anſwers to him, *Gen.* 3.) who yet had thoughts of love and peace towards him, and gave his onely Son to ranſome him from the pit; of which ranſome or redemption all his poſterity, being in his loynes, are partakers: but they have all (as I may ſay, one by one) departed from their God, and rebelled againſt him that redeemed them. and continue long ignorant of the loving kindneſs of the Lord: at length, the Lord by his teachings (as himſelf pleaſeth) makes known his goodneſs and riches of grace; and as many as believe or lay to heart what he hath done for their ſouls, how he gave the Son of his love to dye (yea to deſtroy the power of death) for them, that they might live by him, and through him riſe from the grave, and that they have this redemption or deliverance through the blood of Jeſus ſhed for them, and have clear evidence of this by the Spirit in the Scripture of truth, they begin to loath and leave their ſins; the love of God known, caſts out their baſe fear; his mercy manifeſted, deſtroyes their malice, pride, luſt, covetouſneſs, *&c.* cuts in ſunder all the cords of vanity in which they were held, carries them quite out of their priſon wherein their ſouls were pent up; though ſin tugs hard, yet at laſt it is fain to remit its hold; and though before they hug'd ſin as a friend, they now let it go as an enemy; and ſo in the end, through the applying of that blood which was ſhed for them, they are redeemed out of the hand of the enemy; and by the application of the blood of Chriſt, they receive remiſſion of *THEIR* ſins, as they before had by the effuſion of it the remiſſion and redemption from *Adams* ſin, which, as I before hinted, was abſolute, unſought for, free, and univerſal. This is conditional and eſpecial.

And if any ſhall demand,

Why all have not this redemption,

I anſwer, Becauſe they believe not, they lay not the blood of Chriſt to heart; if they did, it were impoſſible that they ſhould be ſo carried away with luſt, pride, ignorance, lying, ſwearing, cheating, drunkenneſs, gaming, covetouſneſs, formality, lukewarneſs, ildeneſs, and all manner of diſobedience: for if men did conſider the graee of God, if they knew the gift of God, and his kindneſs which towards man appeared, and thoughts of peace he harbours even towards them that are in rebellion againſt him; yea, how he

was

was Reconciled to them who yet are enemies; they, even they, would harbour sweet thoughts of God, no longer look upon him as an enemy; But throwing away the weapons of wickedness (their sins) would consider him as the chief of friends, and so be *reconcil'd to him*, as the Apostle speaks, 2*Cor.*5.20. and of which the prophet *Isaiah* speaks, Chapter 27.5. This reconciliation also is special and proper to believers.

Thus have I, as briefly as I could (and more briefly then the matter indeed will well allow) spoken of redemption and reconciliation; how general, and how special.

I come in the next place, by *Jehovahs* help, to treat of Justification, which is also universal and special; The one is by the effusion or pouring out of the blood of Christ; the other by the application of it: of the one, mention is made, *Rom.*5.9. *Being now justified by his blood*, &c. and thus God is said to *Justifie the ungodly*, Rom. 4.5. but that this may be the better understood, we must consider that there is a twofold sin or offence: That which some call original, which the Scriptures call *one offence*, or *offence of one*, even *Adam*, and these innumerable transgressions which every man and woman commit. From the former only I finde that all are justified, by the pouring out of the blood of the Lamb slain from the foundation of the world: from the latter none is or shall be, but through the applying of that blood by believing: The former of these is absolutely free; sutable to this is, *Rom*, 3.24. without any condtion; and is universal, as you may see, *Rom.* 5.18. The latter is also free on Gods part, but upon condition of believing, on ours, as you may find *Act.*13.39.

For the further clearing of this thing, I desire the reader with me to reveiw that lately-recited text, *Rom.*5.18. and I shall lay it down according to the Original: *Therefore as by one offence* (or *sin*) *condemnation came upon all men; even so by one, justification to life came upon all men.*

But having handled this point partly before, upon another occasion, I shall only reminde the reader that these texts hold forth this cleerly to us, that as sin came upon (or was imputed to) all men by *Adam*; so righteousness came upon (or was imputed to) all men by Christ: and as for that sin all men were condemned to dye; so from that death all shall through Christ be made alive: and this is agree-

able

able to the Scriptures, 1 *Cor.* 15. 22. and all divine justice and reason; for had not Christ justified mankind from that offence, *Adam* and all his posterity had been banished from God for ever, as you may plainly perceive by that which is written, 2 *Sam.* 14. 14. I would gladly know, whether any man hath life here, or can rise from the grave, but by Christ. by whom are all things; or whether we could by any means enjoy these, if we were not justified from that which deprived us of it, and so quitted from that prison the grave, which without a Christ dying and rising again, would have kept *Adam*, and in him all his posterity, under its power; but the day shall come, *when all that sleep in the dust shall rise*, and *shall give an account before the Lord* (not of *Adams* sin, but) *of the things done in their own bodies*: so that it seems that when every creature shall stand before the Judge of the world, they shall not be look'd upon as unrighteous persons. because *Adam* did offend. If any affirme they shall, let them prove it by the Scriptures, and I shall willingly assent to them: In the mean space, I propound this to my self and others, that either men shall at the day of judgement be damned for *Adams* sin, or they shall not; if they shall, then God hath somwhere revealed it in his word (for *he will do nothing, but he revealeth his secrets to his servants the Prophets*) if they shall not, then they shall be considered righteous, and justified from it; which is cleerly sutable to *Rom.* 5. 19. *As by one mans disobedience many were made sinners, so by the Obedience of one shall many be made righteous.* And this is that which I understand by the justification of all men, even Gods acquitting of them from *Adams* sin, (and the suffering which came by it) at the day of judgement; then which, nothing is more cleer to me (and thousands more) in all the holy Scriptures, and agreeable to all the revealed will of God in this case, declaring that *every soul shall bear his own burden*, and *dye for his own offence.*

But now a word or two of special justification, and so I shall conclude this point.

That which I call special Justification, or the Justification of some particular persons, is, when God is pleased to look upon his poor creatures which through believing in Jesus Christ turn from sin to serve him, as righteous in his Son: which I desire further to explaine, thus:

thus : God having in the purpose of his own will, freely justified mankind from that sin of *Adam*, and granted them to live in this world, they all commit many grievous offences against that loving God that *gave them life, breath, and all things*, by lying, swearing, drunkenness, theft, murder, adultery, fornication, pride, ambition, coveteousness, idleness, cozening, envy, by evil thoughts and evil words, from which the law of *Moses* is too weak to justifie them; for let poor creatures annoyed, imcumbred, and compass'd about with these sins, read the Law of *Moses*, or offer up sacrifices according to that Law, yet that will not drive sin out of the soul: but the blood of Christ applyed by faith, the blood of Christ sprinkled upon the conscience, will purge out sin. When a poor soul doth know and believe that Jesus Christ shed his blood for him or her, they begin to hate iniquity, and abhor every sin; and at length, through faith (*i.e.*) the constant application of the blood of Christ to their hearts, they who formerly were servants of sin, and free from righteousness, become quit, justified, freed from sin, and servants of righteousness: for *with the heart man believes unto righteousness*, Rom. 10. 10. so that by *believing they become justified (righteous, and cleered) from those sins from which they could not be justified by the Law of* Moses, as that before I hinted from the mouth of the Apostle *Paul*, *Acts* 13.39. So that which I find in the Scripture, concerning this, is that though God hath freely through the pouring out of the Lambes blood taken away the sin of the world (I understand *Adams* sin) yet none ever did or can get free or justified from the sins which they themselves have committed in their own bodies, but through believing or laying to heart the goodness, kindness, grace, mercy, or love of God, which towards man appeared in Christ Jesus before the world began; and in some measure of light or other, hath been, is, or shall be manifest to all men. Of this justification by faith, the Scriptures of truth speak much; as *Rom.* 5.1. *Being justified by faith, we have peace with God*; from whence I gather, that (though God be at peace with us in relation to the first transgression) yet no man can have peace with him in their own souls in reference to those many sins that themselves have committed but by believing or laying hold of his strength, as you may see, if you will but considerately weigh *Isa.* 27. 4, 5. Of this Justification (which believers onely are sharers in,) mention is also made in

many

many other places; as *Gal.* 2.16,3.8. & 24,&c. As for justification by works, as the Papists plead for it, the Scriptures own no such thing: only as they serve to justifie our faith before men, shewing it to be such a faith *as worketh by love*, and is agreeable to the word of the Lord.

The next in order to be spoken of, is *Justification*; in treating of it, I shall first, with the aide of God, shew you by the Scriptures how all are sanctified, and then how onely some are sanctified by the blood of Jesus.

First, there is a sanctification of all men, and that is by the blood of the Lambe slain from the foundation of the world, poured out, or shed for them. For the full discovery of this, I would desire the reader to consider, what sanctification is according to the Scripture, and he shall finde that it is either a cleansing, purging, or a separating somthing to an holy use, and this is either by blood, or by the word of truth or Spirit of God. A word or two of the former of these: when all mankinde were polluted and unclean through the offence of one, and in him banished from the presence of God, and condemn'd to the dust, our dear Redeemer by his blood freely purged away that spot or filthiness, (which would have kept men out of the presence of God for ever) that so all men and women are through him separated or sanctified to serve the living God: and for proof hereof, search the Scriptures, and see *Heb.* 13.12. *Wherefore Jesus also that he might sanctifie the people with his own blood, suffered without the gate.* And if any shall say that the text proves not that he sanctified all men with his blood,

Answ. first, There are none excluded.

Secondly, His suffering without the gate, argues that his blood was shed to sanctifie both Jews and Gentiles, which are all the people that the Scripture makes mention of.

Thirdly, If Christ had not by his blood sanctified whole mankind from the filth of *Adams* fault, they had never had life or liberty to serve God.

And if any shall say, that God hath not through his Son given all men liberty to serve him: then it seems that they who shall be damn'd perish, because God would not give them liberty, or leave to obey him; or else because *Adam* did eat the forbidden fruit; either of which

is absurd, yea horrid to a knowing spiritual heart.

But more clearly is the evidence given by the same Apostle, *Heb.* 10. 29. *Of how much sorer punishment suppose ye shall he be thought worthy, who hath troden under foot the Son of God, and counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done dispite to the Spirit of grace!* Whence, without violent wresting of the Scripture (a thing that many use, to serve their turnes) we may clearly conclude, that they who trample under foot the Son of God, and do despite to the Spirit of grace, and count the blood of the Covenant as an unclean or unholy thing, were sanctified by that blood which they so lightly regard. Now all will grant, that they who prize Christ, obey the teachings of the Spirit, and highly esteem the blood of the Son of God, were sanctified by it: and the Scripture here evidently testifies, as before mention'd, that others, even the worst of men (as I may so say) were likewise sanctified; who then is excluded? or are there any more sorts of men and women, but such as obey the Spirit, and such as resist it? Is it not most evident that all were sanctified by the blood of Christ? even they that trod it under foot, and slight it, and despise the Spirit of grace, and Son of God? I am not ignorant of the many poor shifts which I and others have had to evade the truth of God so plainly revealed in this pretious place of Scripture; but I judge they are not worth the taking notice of.

Object. But some may enquire happily, *What is my end, in endeavouring to prove that ungodly men, who tread under foot the Son of God, &c. were sanctified, justified, reconciled, and redeemed by his blood?*

Answ. That when I meet with such, I may declare unto them the righteousness, kindeness, and goodwill of God, convince them of their ingratitude; perswade them to love Christ, and believe on him; to leave their evil learne to do well; demanding of them how they can have the heart to live so wickedly, and abuse the mercy of God in Jesus Christ, by whose blood they were justified from that one offence, and sanctified or set apart to serve God? how they can be so unkind to their Saviour, and to tread him under foot that bought and sanctified them with his dearest heart-blood? That in case they refuse, they be left without excuse, so as they shall not be able to say in the last day, Lord, when did we hear of thy love, or that thou

didst

didſt redeem and ſanctifie us by thy blood? and ſo it being manifeſt that their deſtruction is of themſelves, the Lord may be clear when he judgeth.

And whereas it may be demanded, How it comes to paſs that all ſerve not God in holineſs?

I anſwer, firſt, negatively; It is not becauſe God did appoint them to unholineſs and diſobedience, as ſome blaſphemouſly ſay; but becauſe they reſiſt the holy Spirit, or the teachings of truth, or light of Chriſt, ſhewing good and evil; excuſing them in doing the of one, and accuſing them for the other: for they who receive the inſtructions of the holy God, and turn at his reproof, ſhall have his Spirit poured out to them: *Prov.* 1. 23. *Turn you at my reproof, I will pour my Spirit unto you, I will make known my words unto you*; and ſo the Lord giving out his word and Spirit, and they receiving it, become partakers of that ſpecial or peculiar ſanctification of which I made mention but even now; of which a word or two in the laſt place.

When the poſterity of *Adam*, once ſanctified, as I have ſhew'd you, by blood, or ſet apart to ſerve Jehovah (which priviledge had all loſt in one) come to know good and evil, to receive vain thoughts to lodge in their hearts, and ſo vain words proceed from their lips, and vain traditions from their Teachers and fellow-creatures, with all which their minds and conſciences, yea their lives and converſations become defiled; and as many of theſe as take notice of the goodneſs of God, entertain the *true light*, *that lighteth every man that cometh into the world*; embrace the counſel of God, apply the blood of the Lamb, *believe on the Lord Jeſus*, and *take heed to their waies according to his word*, theſe are led to repentance (or a change) come to ſee the ſinfulneſs of ſin, turn from it, have their conſciences purged from dead works, and their waies cleanſed; ſo that at length they come to be holy in heart, and all manner of converſation, and ſo are partakers of that ſpecial ſanctification which I am here treating of (*viz.*) by the Word and Spirit.

For the declaring of this more fully, I ſhall lay down this Querie; *What is the reaſon that men dye in their ſins, and are not purged from their filthineſs?*

If I ſhould as many do, ſay, that it was Gods appointment, he ſo ordain'd it, or that God did not ſhew them his light of

truth, or that he did not do this really, or that he did not give them ability to receive it as it was manifested, and so follow it, or else for that he gave not his Son to dye for them; neither was it his will that they should repent and be sanctified, but that they should dye in disobedience, and so be damn'd. Sure If I should say thus, all good men would abhor me for such speeches (and well they might:) yet these are the tenents and sayings of those men, against whose opinions I have appeared: and surely I judge, that as a man said to *Joab* in another case, I may positively conclude in this, that *themselvs would set themselves against me*, if I should go about and preach that God did appoint men to disobedience and to sin, and not willing that all should come to repentance but that some men (even as they are men) should despise the riches of his grace and perish. These hard speeches I have heard some men to utter.

Others are more moderate, that God did onely leave men to themselves.

Whereto I say, first, that God never left any man in that state whereunto *Adam* brought them; for he brought them to the earth, and was not able to shew them any means of grace, or so much as a resurrection from the grave; but God left not any man there, but afforded them such manifestations of his love, as will leave all inexcuseable before God.

Secondly, I Answer, That God did never, nor ever will forsake any poor creature, till they reject him, 2 *Chron.* 15. 2. But more of this elsewhere: onely I add this, that when men have and still do refuse God he leaves them, and will have nothing to do with them.

This may suffice for evidence to this truth, that it is not because God would have it so, that men are still polluted in their conversations, and unsanctified in their lives; But, as you shall hear in the next place, it is because they believe not: *Joh.* 8.24. *I said therefore unto you, that you shall dye in your sins*; for if yee believe not that I am he, ye shall dye in your sins.

Secondly, Because they will not be purged, *Ezek.* 24.13. *Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have made my fury to rest upon thee.*

Thirdly, Because they receive not the word into their hearts, neither *take heed to their wayes* according to it, *Psal.* 119.9, *and* 11.

And

And if any shall alleadge that when God comes to sanctifie a soul, he will do it by an unresistible power:

I answer, There's neither promise or example of such a thing; and they who so affirme, make themselves wise above what is written. 'Tis true, there are many works which the Lord doth absolutely of himself without calling for the creatures duty in any respects: as in the Creation, Redemption, and Salvation of mankinde from that misery that *Adam* brought them; so as in and under that free, universal, and unlimitted consideration which I have spoken of: so when God will destroy his enemies *none shall deliver out of his hands*; he *will work and none can let it*, Isa. 43.13. and there are many works which he will bring to pass conditionally; as the redemption justification, sanctification, *&c.* of creatures from their own sins; and these he will effect upon receiving and believing the truth, as I have also shew'd you in the treating of these things under that special consideration, which I have presented to you; and as you have heard from *Act.* 10.34. *Acts* 13.39. and many other places; in which you may see that the Lords work, and the duty or endeavour of his creatures (by him furnished with ability to do what he requires) must, and ever did go together: God purifies the heart by faith: see *Act.* 15. 9. God it is that purifies, the creatures duty is to believe. The Lord doth and will ever work, according to the counsel of his owne will, which also he hath revealed in his word: and he hath sanctifi'd us from the first offence by his Sons blood (which otherwise would have caused our eternal banishment from the Lord;) yet will not sanctifie us from our vain courses, but through belief of the truth, which cleanseth the souls that receive it in the love of it: for when a poor creature, who long hath serv'd sin and Satan, comes to know the love of God in Christ, and believe it, his heart is so purified, and his conversation cleansed, that he cannot indure sin, but *hates every false way. denies ungodlinesse and worldly lusts, and lives soberly righteously, and godly, in this present world.*

And thus having treated of Sanctification also under a twofo'd consideration, I shall (by the gratious assistance of God) next speak something of Vocation; which is the call of God, or God's calling of his poor creatures to believe in the light which he gives them, and leave off their sins: it is his inviting or perswading men to do well, the stretching out of his hands, as it were, to beseech men to come to

him

him (*i.e*) to conform to his light or revealed will. And this is Universal: for as he choſe, or appointed, created, deliver'd, juſtified, and ſanctified mankinde, to ſeek and ſerve him; ſo he calleth all men everywhere to know him, obey him, and glorifie him, according to that power or ability that he hath given them, or the light or commands which he holds forth to them. He calleth the Stubborn and rebellious, *Iſa.*65.2. the refuſers, *Prov.* 1.24. them that periſh, and put from them the word of God, and eternal life, *Act.* 13.41, 46. ſuch as ſpend mony for that which is not bread, and their labour for that which ſatisfieth not; who thirſt after unprofitable things: *Iſa.*55.1. *Ho every one that thirſteth, come; and the Spirit and the Bride ſay, Come; and let him that heareth, ſay, come; and he that is a thirſt come; and whoſoever will, let him come, and take of the water of life freely*, Rev.22.27.

And if any ſhall ſay that the people who are here called upon, are ſuch as thirſt after Chriſt and his righteouſneſs,

I Anſwer, that it is a groſs miſtake (though by moſt lookt upon as clear truth) for had they thirſted after Chriſt, who is the true bread, and his righteouſneſs, which filleth and ſatisfieth the ſouls of ſuch as ſeek him, they had never been ſo reproved: *Iſa.*55.2. *Why will ye ſpend your money for that which is not bread, and your labour for that which ſatisfieth not?* But do not we ſee dayly ſome thirſt after blood and revenge, ſome after honour, ſome the praiſe of men, others through luxuriant pleaſure melt even as to water the very ſinews of their ſtrength, and ſome for gain, gold, and profit, adventure eſtate, fame, health, and life, yea body and ſoul, that they may compaſs their end? yet *riches profit not in the day of wrath*, Prov. 11.4. Who then is excluded from the call of God, and to whom hath not his light ſhined? To come to ſome inſtances: when *Adam* (and all mankinde being yet in him) was fallen from God, it pleaſed Jehovah to call him, to preach the Goſpel, that is, declare his goodneſs to him, all his poſterity, being yet in his loines (for I thinke every ſober man will acknowledge that we were as much in *Adam* when he was reſtored, as when he fell; and were as much partakers of his mercies from God, as we were of his ſin) cónſider the words of *David*, *Pſal.* 90.3. *Thou turneſt man to deſtruction, again thou ſayeſt, Come againe ye children of men.* And from that very day wherein the Lord was graciouſly pleas'd to ſeek out and call back all mankind loſt and fled from him in one, to this hour, he hath called and cryed out aloud in manifeſtations of love, one way or other, to every man and woman.

woman. See his gracious call to *Cain*, *Gen.*4.7. *If thou doſt well, ſhalt thou not be accepted?* By *Henoch*, *Noah*, and others, his glory and righteouſneſs was revealed and preached to the old world. In the Ark, there was neither man nor woman, but was experimentally acquainted with the love and will of God; and that *Cain*, *Cham*, or any others declined the way and truth of God, was not becauſe the Lord called them not, or *left himſelf without witneſs* towards them, but becauſe they came not, neither received that teſtimony of his love which he gave to them.

And if any ſhall ſay, that many Nations had not or have not, any diſcovery of the minde of God, the Apoſtle evinceth the contrary, and proveth that the obedience of the Heathens or Gentiles did *declare the law of God written in their hearts*, Rom.2.15. And the word of truth tells us of *Abraham* amongſt the *Caldeans*, *Melchizedek* amongſt the *Jebuſites*, *Lot* amongſt the *Sodomites*, *Joſeph* and *Moſes* amongſt the *Egyptians*, *Jethro* amongſt the *Ethiopians*, *Job*, *Elihu*, and others, amongſt the children the Eaſt. There was *Rahab*, *Ruth*, *Uriah*, *Ittai*, amongſt the *Cananites*, *Moabites*, *Hittites*, and *Philiſtims*, beſides the conſtant appearances of the grace, goodneſs, or love of God, which called and ſhould have led them to repentance. How evident it is that the Queen of *Sheba*, *Nebuchadnezzar*, *Darius*, *Artaxerxes*, the *Ninevites*, yea all Nations had the word and will of the Lord made known to them by the ſervants and Prophets of the Lord, they that read the Scriptures of the old Teſtament will quickly perceive. When there ſeemed to be (through their rejecting the light) an almoſt univerſal deluge of darkeneſs or ignorance over the inhabited parts of the earth; the Lord lifted up his Church of the Jews to ſuch an eminent height upon the Pillars of truth, and gave them the glory and the Oracles in ſuch an illuſtrious manner, that all Nations had notice of it, and ſome out of every Nation under heaven Proſelyted themſelves unto it, as you may gather out of *Act.* 2.5. to 10. Afterward, our bleſſed Saviour ſent his Apoſtles, and they by his Order the diſciples, to *Preach the Goſpel in all the world*, that ſo the goodneſs of God to and in every Creature might be more fully made known: and *have not men heard? ſurely the ſound is gone out into all the earth*; and the mercy of the Lord (which is over all his works) who is good to all, hath been declared before the faces of all

men

men and women. And God hath ſo called to every one, either by the law in the heart, the light of the Lord, by *Moſes*, the prophets, and Chriſt (all demonſtrating his rich love) that (though all have not been led to a change) yet they all ſhall be left without excuſe in the great day. In a word, what Nation was there, to whom he ſent not his Meſſengers? what man or woman is there, to whom he hath not ſhew'd and offered favour, in whom he hath not ſhin'd with light, and with whom he hath not ſtrived with his Spirit, even in ſuch a fulneſs or ſufficiency, as to performance of thoſe works to which they were appointed, as faith, repentance? *&c.* as for example, when the wild *Indians* defile their neighbours wives or daughters, or ſteal any thing, *&c.* there's a light ſet up by the Lord in their hearts, which perſwades them of the evil of their wayes (as you ſee by their endeavors to conceal their ſins) and what I beſeech you hinders them from believing that light or dictate of the Spirit, and from turning to that which the means is ſufficient to effect? only they reject the light, follow their luſt, and are rul'd by the divel.

Obj. *But* (will ſome ſay) *doth God invite all men, and offer grace to all men really and in good earneſt?*

I anſwer He doth, though there be that affirme the contrary, and ſay that God doth not really and in good earneſt, or without hypocriſie, offer grace to all: But this is one of thoſe *hard ſpeeches which men have ungodly ſpoken againſt God*, and for which he will one day call them to account, as the Apoſtle *Jude* intimates to us, *verſ.* 15.

Object. *But he holds not forth his grace alike to all, nor hath he given power alike to all to come to him, that is, to conform to his will revealed.*

Anſ. This, though it be a frequent, yet it's a frivolous Objection. I only ſay this to it:

Firſt, that all men have not the ſame meaſure of diſcretion, underſtanding, or capacity, nor the will of God revealed in the ſame manner and cleerneſs. Yet,

Secondly, Every one hath ſome portion or talent at leaſt; ſome favour is ſhewed to the wicked: they that ſlew the Kings ſervants, were invited to the wedding: and that really, *Mat.* 22: 6, &c. neither indeed doth *Jehovah* expect the ſame proportion of acting from every one in the world; he doth not require every man to act

as

as a General; but to what ever he calls forth any soul, he furnisheth that creature with every thing necessary for the doing of what he expects from him.

For the better understanding of this, consider, that for the enabling of creatures to act, there is a twofold power requisite, yet both from God through Christ. The first is, that he hath given to men and women, as they are his creatures: for as such, they can hear, see, know, understand, walk, *&c.* And the second comes forth from him to them when they are able to discerne betwixt good and evil; and this is the law, light, or motions of the Spirit of God presenting his goodness, love, or grace to them, by this to lead them towards him; forbidding them to do evil, and bidding them do well. The former fits us to do or act; the latter to do well: and till this latter, I mean, the law, light, or teachings of God, come in some dispensation or other, the creature cannot, neither is it required to act according to the rule of Obedience to God: but when this is come, and the Lord layes truth before them, they may know and believe him; cease from evil, and learn to do well, according to the light, law, or power appearing, as I have before shewed, from *Isa.* 43. 9, 10.

But some perhaps may say, that I detract from the free grace of the Creator, and attribute something to the creature, as if he could contribute something towards his coming to God, and his eternal happiness.

I hear there are many that talk much of free grace, *understanding neither what they say, neither what they affirme:* for though the love, grace, mercy, goodness, or kindness of *Jehovah* (being all but one and the same) be ever free, yet it is not alwayes without a conditian; for Gods appointing of creating, redeeming, justifying, sanctifying, and calling of all men to live here, to seek and serve him, be so free, that God required nothing of the creature to do these things for him; he ask't no price, made no bargain, no man sought to him in the business; but he alone moved by his own love towards a miserable lost creature, finished the fore-mentioned works from the foundation of the world for all mankind: yet they that believe not, shall not enter into rest. For the Lords sake, read and consider *Heb.* 4. 1, 2, 3. so that now if men will injoy further manifestations of the love of God, they must fulfill the conditions which God requires

of all such as would have such enjoyments: for therefore hath the Great *Jehovah* done all those things for men freely, that men through consideration had of his love, might love him that loved them first: and hereupon he will yet love them, and shew more of his kindness to them. Weigh the words of our Saviour well, *Joh.* 14.21. *He that hath my commandments, and keepeth them, he it is that loveth me; and my Father will love him, and I will love him, and will manifest my self to him.*

It is not to be doubted but the Father and Christ did love those that keep his commands, before their Obedience, yea, before they were born, yea so well, as to redeem, sanctifie, and justifie them by the blood of the Lamb, from the power or extent of suffering that came by *Adams* sin; or else they had never been born, and so could never have been obedient: yet here he says, *My Father will love him, and I will love him*, &c. according to that, *Psal.* 147.11. *His delight is in them that fear him.* This further manifestation of love is upon condition; and this was the way and purpose of God from the beginning: *If thou dost well, thou shalt be accepted. The Lord is with you, whilst ye are with him; and if seek ye him, he will be found of you*, 2 Chr. 15.2. *He that confesseth and forsaketh his sin, shall finde mercy*, Pro. 18.13. *Hear, and your soul shall live*, Isa. 55.3. see vers. 7. *He that believeth and is baptized shall be saved*, Mark. 16.16. *Behold I stand at the door and knock; if any man hear my voice, and open unto me, I will come in to him, and sup with him, and he with me*, Rev. 3.20. And *if any man doth his will he shall know the doctrine*, shall be the mother, brethren, and sisters of Christ, God will hear him, and he shall enter into the Kingdome of Heaven. *Joh.* 7. *Mark.* 3.35. *Joh.* 9.31. *Mat.* 7.21.

But can the grace of God be said to be free, when there is a condition of something to be done by us for the obtaining of it?

I answer: Very well it may be free, though it be our duty to receive and obey the giver.

For first, God *shews man what he would have done*, Mica. 6.8. and made all the promises of grace, freely, none moving him thereto, nor any, as men, excluded from them.

Secondly, It is he that gives all the ability by which we do what he layes before us.

Thirdly

Thirdly, He might require us to do more then he hath, yet have made no promises of further grace, or of eternal life, which is the gift of God; and if this last were well understood and explained, it would overthrow all the Popish doctrines of merits, both of condignity and congruity: for without controversie, all the obedience of the whole race of mankind is not able to conterpoise (much less deserve) the least of the mercies which we enjoy as to this life: and if God had laid more labour upon us, and yet given us only what is here below, we could not have said he had been a hard master. If he had not pleased to have declared unto us by his Spirit the grace that shall be brought at the revelation of Jesus Christ, we should never have heard or thought of it. It must of necessity be then, that the mercy of God to eternal life, and his continued manifestation of grace in Order thereunto, are most free: for,

Fourthly, Hearing the word of God, faith, repentance, baptism, prayer, praising of God, and other works of Gospel-obedience, which God enables us to do, stand us in nothing; they are not like the costly and Burdensom ceremonies of the Jews: the Lord onely requires that we should worship him in Spirit and in truth (that is, as the word of Christ, which is Spirit, and truth, and life, teacheth us.)

Lastly, our receiving or believing of light, truth, love, and mercyes of God, is so far from making it not to be a free gift, that this makes it to be so to each particular: for though God gave his Son, the Gospel, and eternal life freely, yet no man hath either of these to himself, as his proper right to his everlasting happiness, except he receive it; If a man leave as a legacie two hundred pound to be divided equally by his steward between twenty persons by him named, the steward sending for those persons, declares his Lords love and gift, offers it to them: and to their benefit who reject what was bequeathed, it becomes a free gift; but to such as accept it, it is not so: their refusal of it, keeps it from being a gift or free benefit to them, though it still be free on Gods part, who tenders it by his instruments to them. And thus you see, that mans doing his duty in believing and obeying according to the Gospel, doth not frustrate the grace of God, no more then a mans stretching out of his hand to receive any thing, doth cause it to cease from being a gift.

Secondly, I am so far from detracting from the grace of God,

when I affirm that God hath of his rich and free mercy given to every man and woman power to do what he expects of them, that the desire of my soul is to advance that alone; and to cleer up this, I desire the impartial reader to judge, who doth most advance the riches of grace, they who affirme, with the Scriptures, That Christ *by the grace of God tasted death for every man*, and that all Nations of men are furnished by the Lord with every thing necessary for the knowing of him, and obeying of his commands layd on them; or they that say (contrary to the Scriptures) that Christ did not dye for all, but only for a few; and that God hath not given all men ability to performe what he commands them to do, that he hath appointed some to disobedience, and so to damnation?

Who is it that speaks most to the praise of the glory of *Jehovah's* grace, he that sayes that God doth faithfully offer his grace, and call all men to him (*i. e.*) to conform to his will or law manifested, giving them liberty and ability to accept his love, to perform his precepts; or they that say that God doth only externally call all men, and not really; and seemingly offer grace to all men, yet hath beforehand absolutely decreed the unbelief and disobedience of many of them? For my part, I am fully satisfied with those sayings do most advance the exceeding riches of grace, which hold forth the free and unfeigned tenders of mercy to every man, so as that all are left without excuse, and the Justice of God (who is no respecter of persons) cleared in the sight of all men.

What you would in words say of such a master as would bind his servant hand and foot, yet beat him for not coming to him when he calls him, or command him to ride a hundred miles in one hour, and buy two hundred penny-worth of ware with one peny, threatning him with tortures upon his not-performing such uncompassable commands; those men who oppose that truth which I plead for do in effect say of our most gracious and righteous God, when they affirm that he hath decreed the unbelief and sins of men, and yet will condemne them eternally for these things; and that he hath required them to believe and follow him according to the light he reveales, yet hath not enabled them so to do: which in plain English is, that God exacts more of his creatures then they are able to do. The Lord in mercy yet grant these men time and space to repent of these doctrines.

Obj.

Object. *But we do not ſay God is a hard Maſter to us, taking up where he laid not down, &c.*

Anſw. Then what have you to do to ſay that he is ſo to others? you cannot deny but he giveth ſtrength to his Saints to do what he requires of them; and I beſeech you conſider whether others have not ability from *Jehovah* to do by him what is expected from them in their ſeveral ſtations. Gladly would I demand two or three Queſtions of any ſober humble ſoul, that prefers the faithfulneſs and glory of God before their own fancies.

Firſt, Whether every Man and Woman have not ability to act ſomething?

Secondly, Whether that power or ability be not from God alone through Chriſt?

Thirdly, Whether God did indue them with that ability to do well, or to do ill, or to do nothing? Surely, you will ſay, not to do ill, not to be idle; then undoubtedly it was to ſerve, ſeek, and glorifie him.

And if any ſhall ask how men come to commit ſin then?

I anſwer, as *Adam* did, they being men, heaken to the old Serpent, reject the counſel of God, reſiſt his Spirit or Teachings, deny the Lord that bought them with his pretious blood, and bring upon themſelves ſwift deſtruction.

Object. *But ſurely, if God did call all men really, they would ſure come to him; and if he did invite and offer his grace in good earneſt, they could not but receive it: if God open the heart, it cannot but be opened; if he purge, men muſt unreſiſtibly be purg'd; if God freely give faith and repentance, men cannot chuſe but repent and believe.*

To which I anſwer, firſt, If God, in calling men, and giving out his love, did make uſe of an unreſiſtible power (as ſome fondly dream) all this were true: But,

Secondly, To ſay that God doth not really intend that grace to men which in the means he extends to them, is a doctrine which I know makes the hearts of many pretious Saints ſad, conſidering how the God of Heaven is by ſuch ſayings highly diſhonour'd, and abus'd, by ſaying or implying at leaſt that men ſhall be damn'd becauſe God did not really and in good earneſt call them, and offer mercy to them; contrary to *Prov.* 1. 26, 27.

Thirdly,

Thirdly, as I have hinted before, God is ſaid to give faith and repentance, &c. when he affords the means (*i. e.*) the word of faith, and doctrine of repentance to men and women come to underſtanding, and enabled every way by him to come to him in the duties by him enjoyed, and to open the heart; when he affords that key of knowledge, his word (which is ſpirit and life) and the motions or beams of his Spirit to poor ſouls: in a word, Gods work, and our endeavours, in all ſpiritual duties, muſt go together; for God opens the heart by ſending the means; we open to him, by receiving and applying it: but as the ſtretching out the hand to receive a bag of gold, is not that which inricheth the receiver, but the bounty of him that gives it; ſo our receiving of light and grace offered, is not that which makes us rich in knowledge and ſpiritual treaſure, but the bounty of God that gives theſe to us; yet you know theſe are not ours (though extended by the Lord never ſo freely) if we do not imbrace and apply them which is indeed but our duty; which God himſelf hath enabled us to perform (and no thanks to us for doing that.)

Fourthly, and laſtly, they that heaken to the voice of God, and ſo come to know his love, and believe it (or lay it to heart) cannot but come in; the love of God conſtraineth them *to live to him that dyed for them and roſe again*; and theſe are they that are in a ſpecial manner the called of God, *called to be Saints*; *He is not aſham'd to call them brethren*, Heb. 2. 11. but becauſe all will confeſs that the Saints (*i. e.*) they who receive the word (whereunto they were appointed) are partakers of this ſpecial calling or vocation, I ſhall oaely add this, That as they who are called, but contemn the call of God, partake not of his choice mercies, taſte not of his ſupper, but bring upon themſelves deſtruction; ſo, *Behold what manner of love the Father hath ſhew'd us*, ſuch as receive the word, the light of Chriſt) *that they ſhould be called the ſons or children of God*! 1 Joh. 3. 1. compared with John 1. 12.

And ſo I come to the laſt term propounded to be treated on (*Salvation*) which is a delivering of the creature from danger, death, and deſtruction, and is general or ſpecial, as you may ſee, 1 Tim. 4. 10. *For this cauſe we both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of them that believe.*

But,

But, say some to this, (as to what hath been spoken before) this is not meant of Christ, but of the Father.

I answer hereto, first. consider what Christ saith, *John* 5. 19. *Whatsoever things the Father doth, the same doth the Son likewise.* 2. That the Father gave Christ his work to do, John 17.4. so that the Father redeemeth, reconcileth, and saveth by Christ; and Christ redeemeth, reconcileth and saveth by laying down his life, and humbling himself to death. 3. Jesus Christ is not a dead God, but *God blessed for ever. Rom.9.* 5.and *received into glory.* 1 Tim.16. and one with the Father; and they that deny, it deserve to be blamed.

And if any shall say that the word in the Original signifies not a Saviour, but a preserver, and so conclude that the Father is the preserver of all men;

I Answer, first, that the Father doth preserve by the Son, who *beareth up the pillars of the earth,* Psal. 75. 3. and *by whom all things consist*, and to whom *all power in heaven and earth is given,* Matth.28. *Of him and for him are all things.* For, consider God without a Christ, and you cannot see safety or preservation for any creature, onely justice and swift destruction for sin. Its manifest then, that the preservation and subsistance of all men through a crucified Christ, the Lamb slain from the foundation of the world: so that if the gloss which men put upon this pretious truth were truth, yet it makes nothing against that holy truth of God which I desire to vindicate: but it's as notorious an untruth and falsehood, as ever came from the mouth or pen of any man; for wheresoever you finde the word *Saviour* used in the New Testament, relating to Jesus Christ, you shall finde the same word for it in the Original, as is here used by the Apostle, and which is used, *Eph.* 5. *Tit.*2.3. and all they that can but read greek, will testifie the same. Neither is the greek word *Soter* ever rendered *preserver* in the whole book of God, but always *Saviour.*

Lastly, It is the common practise of the enemies of the truth, when any thing crosses their tenents, to make people believe (if they can) that either the Scriptures mean othewise then it speaks, or that the Translation (though given by men of their owne judgements) is not right: as for example; where the word of truth saies that *Christ dyed for all*, and that *God would have all men to be saved*, and that *the free gift came unto all men to the justification of life*; they say

ſay it means otherwiſe, and that the text, *Heb.2.9. He by the grace of God taſted death for every man*, and this word, *who is the Saviour of all men*, &c. are not well tranſlated; for, ſay they, it ſhould be *for every Son*, and he is the preſerver or ſaviour of *ſome men*, &c. But I would propound two or three queſtions to ſuch men:

Firſt, If theſe things be not truly, but falſely Tranſlated, why have they (*many of them*) an hundred times at leaſt read ſuch falſe things to us?

Secondly, Why do not they read them to us according to that which they ſay is the true Tranſlating of the word, (*viz.*) that Chriſt dyed but for ſome, and the free gift came only upon ſome men to the juſtification of life; and that God would have ſome men to be ſaved, that Chriſt taſted death only for every ſon, and that the Father is the preſerver of ſome men?

Thirdly, and laſtly, Whether we ſhall be judg'd by that which ſome in a ſlight way, and through miſtake, call the letter) or by that which the Papiſts, Prelates, Presbyterians, in their Councels, Comments, and Synods, ſay is the meaning of the word?

But leaving to ſpeak of the fancies of theſe men, I come by Gods aſſiſtance to ſhew how God in Chriſt, and Chriſt through God (for theſe in the great work of mans ſalvation muſt not be ſevered) is the Saviour of all men. And that I may perform this, I ſhall endeavour (as in thoſe things before treated) rightly to divide the word of truth, which holds forth ſalvation to us under ſeveral conſiderations: there is ſalvation as to this life, as *Exod.* 14. 13. *Stand ſtill, and ſee the Salvation of God:* ſo Acts 27. 20. and 31. *All hope that we ſhould be ſaved was taken away.* There is ſalvation preached, *Act.* 28. 28. *The ſalvation of God is ſent to the Gentiles, and they will hear it.* But more plainly, *Hebr.* 2. 3. *How ſhall we eſcape, if we neglect ſo great ſalvation, which at firſt began to be ſpoken* (or preached) *by the Lord himſelf.* And there is ſalvation promiſed, called *eternal ſalvation*, Heb. 9. 5. and ſalvation *to the uttermoſt*, *Heb.* 7. 25. The firſt is a deliverance from that death that came by *Adams* ſin; the ſecond is deliverance from death in ſins and treſpaſſes by reaſon of every mans actual ſins; the laſt is that great *deliverance from the wrath to come*, or *ſecond death.* The former of theſe onely is univerſal, and hath in it two things conſiderable: Firſt, what all men are delivered or ſaved from; Secondly, what they

they enjoy. First, our gracious God hath saved all mankinde from that death which came by *Adams* offence, in that he by the ransome which himself found out delivered *Adam* (and so all men then in his loynes) from present going downe to the pit; so that by Jesus Christ we subsist; and by him also he wrought our resurrection or deliverance from the grave, from which all men shall one day be freed and made alive by Christ, 1 *Cor.* 15. 22.

But some (it may be) will say, *If Christ hath saved all men from the grave, how comes it to pass that any dye?*

I answer, first, Christ was never sent to prevent men from going to the grave, but to deliver or save them out of or from it, from the power of it.

Secondly, If the resurrection from death be a deliveranceor saving from the power of the grave (which I think none that fear God will deny) and some onely partake of it, then I confess that God by Christ hath not saved all men: but if all shall rise again, then he is the Saviour of all men, as the Scripture saith, and as I from that word of truth have declared.

But some say, *Tis not Christ but the Father that raiseth them up.* Others say, *That they rise by the power of Christ, but not as a Mediator.*

These weak Objections, and many other silly shifts, men have devised, to evade the truth, and prop up an opinion: but being not worth taking notice of (referring the reader to what hath been before said) I come to answer one Objection, with which men fly in the face of God; which is this.

Tis true (say they) God will raise up all men in the great day by Jesus Christ; but it were better they were let lye in the grave for ever: for he delivers them out of a bad to a worse condition.

First, I deny that the principal end of Gods raising up men from the grave, is to damn them: but that all ungodly men may see what *great salvation* they have neglected, and that for the neglect thereof they must now be punished. Read I beseech you, 2 *Thes.* 2.8, 9. *Heb.* 2. 2.

And that all godly men (and ungodly too) may see the clear impartial righteous judgement and pure justice of *Jehovah*; the one declaring it by their praises of God in their mouths, as *Revel.* 16.5,6, 7. the other, by their speechless silence, when they shall not be able

to open their mouth, or hold up their faces before him that sitteth upon the throne, and in the presence of the Lamb, whose love and waies they have despised.

And lastly, that after the righteous sentence is passed, every man may receive according to their works, 2 *Cor.* 5. 10.

Secondly, this Objection is contrary to many maximes of truth, which declare that life in it selfe is a blessing, and that annihilation or totall deprivation of a being, is one of the greatest plagues; but especially, it vilifies the Principal doctrine of the gospel, even the doctrine of the resurrection, without which no man could have any sound comfort or incouragement in any service, or sufferings for the sake of Christ.

Thirdly, It teacheth men to reproach and upbraid God for his kindness to them. They may as well say, that God is the Author of their sin, in that he through his Son created them; as that he is the Author of their damnation, in that he raiseth them up by the same Jesus Christ.

What you might truly say of that Servant, who shall murder the onely Son of his Master, who redeemed him out of a most miserable slavery, and gave him liberty to serve him in the neareſt relation, that shall upbraid his Lord bringing of him to a just tryal, and say it had been better for me to have abode still in slavery, then to be tormented for my wickedness; or wish that he had not brought him out of his bondage *&c.* we justly say of those men who fancy the forementioned Objection; yea the damn'd themselves will not dare to speak such words before the throne of God, but shall be convinced by their owne amazed consciences, that they shall then suffer for the doing of that wickedness which they should and might have avoided, and the not doing of that good which God gave them ability and opportunity to do, and not because God made them or raised them.

But (say some) God appointed them to be disobedient, and to commit those sins for which he will damn them.

I confess, if that were true, then the poor damn'd wretches might hope to have something to plead with the great Judge for an excuse: but it's most untrue, as it hath been shew'd. I confess this is the great objection which the devil and ungodly men ever raised, which brings the greatest advantage to Satan, the greatest encouragement to sinners, the greatest discomfort to the Saints, and the greatest dishonour

to

to God, of any thing that ever shall or can be uttered by the mouth of any mortal man; being contrary to all Scripture; which declaries *against all the unrighteousness of men*, and *appearance of evil*; shews us that our *God is of purer eyes then to behold vanity*; and reason, which will surely tell us that God would never appoint men to do that which he abhors, or condemn men for doing what he had appointed them, or at least for not doing that which he never gave them either ability or call to perform.

But (say some) *what if it were the pleasure of God to make a thousand worlds, and to destroy them all?*

I answer, first, That is not, nor ever will be the pleasure of God, to do that which he hath not revealed (for, *he will do nothing, but he will reveal his secrets to his servants.*) *&c.*

Secondly, These are unlearned questions; and it argues that when men are put to such shifts, they have nothing to say from the word of truth for their opinions: and therefore I shall forbear to follow them in their foolish curiosities, when they presume to be *wise above what is written.*

Lastly, God is so far from taking pleasure in destroying one whole world, that he is *not willing that any should perish*, 2 Pet 3 9. Neither doth he *willingly afflict no grieve the children of men*, Lam. 3. 33. Yea, he hath sworn that *he hath no pleasure in the death of the wicked*, but *that the wicked turn from his wicked way, and live*, Ezek. 33. 11.

Object. *Yet the Lord hath made the wicked for the day of evil*, Prov. 16. 4.

I answer, first, But that doth not say that he hath made any men (as they are men) for the day of evil, neither doth it say that God made men wicked (as many say now a dayes) But he hath appointed and ordained that wicked men shall be destroyed; such as *refuse and rebell*, Isa. 1. such as *turn the grace of God into wantonness*, Jude 4. they that *believe not*, Heb. 3. 18, 19. neither repent of their wicked deeds, *Luk.* 13. 3. but rejecting the Gospel, not considering nor laying to heart the loving kindness of the Lord, go on in their whoredome, lying, swearing, stealing, drunkennels, revilings, heresies, covetousness, and all abominations; these *shall be turned into Hell, with all the Nations that forget God*, Psal. 9. 17. but that God did ever make or appoint men to be whoremongers, lyars, theeves, or hereticks, *&c.* that so he might destroy them, is most abominable to imagine.

In a word, God is so far from making men wicked, or destroying them as they are his creatures, that when *Adam* had destroyed himself, and the whole world of men in him, by original or the first sin, the Lord freely, through Christ, forgave it, and delivered or saved him, and in him all his posterity (for had *Adam* at that instant dyed, all had perished for ever with him) but they are so far saved from that destruction, that he *giveth life to the world*, Joh. 7. 33. and though men lye down in the grave, and sleep in the dust, yet they shall all live again in the day of the Lord.

But, may some say, *is he so the Saviour of all men, that none shall be damn'd in the second death?*

I answer, No: for though he be *the Saviour of all men*, as I have proved, yet especially *of them that believe*, as I shall now also briefly shew you by the Scri-

Scriptures, Prov. 3.35. *The wise shall inherit glory.* Dan. 12.3. *They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.* Mat. 13.43. *Then shall the righteous shine forth as the Sun in the kingdome of their Father.* Mat. 26.46. *But the righteous in to life eternal.* Luk. 12.32. *Fear not, little flock, it is your Fathers good pleasure to give you the Kingdome. Whosoever believeth on him, shall not perish, but have eternal life,* Joh. 3.15, 16, 18, & 36. *My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall not perish, Neither shall any man pluck them out of my hand,* Joh. 10.27, 28. See Joh. 5.28, 29 *All that are in the graves shall hear his voice, and shall come forth, they that have done good, to the resurrection of life,* &c. Mar. 16.16. *He that believeth and is baptized, shall be saved.* Rom. 2.7, 10. *Glory, honour, peace, and eternal life, to every man that patiently continues in well doing.* Mat. 10.22. *He that indureth to the end, shall be saved.* Rev. 2.23. *Be thou faithful unto the death, and I give thee the crown of life.* See vers. the 11, 17, 26, 27, 28. & Rev. 3.5, 12, 21. *He is made the Author of eternal salvation to those that obey him,* Heb. 5.9. *If we suffer with him, we shall also reign with him,* 2 Tim. 2.12. But *the wicked shall be as stubble,* Mal. 4.1. *He that calleth on the name of the Lord, shall be saved,* Rom. 10. *Blessed are all they that do his commandments, that they may have right to the tree of life, and enter in by the gates into the holy City,* Rev. 22.14. with many other pertinent texts of Scripture, whereby we may demonstratively evidence that there is a special salvation for some (*viz.*) such as hear, know, believe, and obey God; and that as all men are and shall surely be saved from the first death, and all that came on them through the offence of *Adam*; yet they only who receive the truth in the love of it, shall be saved from the second death; and they who are contentious, and do not obey the truth, through their neglect of so great salvation as was purchased by his blood, and preached in the word or light of Jesus, though they shall be raised up at the last day from the first death, yet for their wickedness they shall be cast into the lake of fire and brimstone, which is the second death.

All the Objections and Queries that usually men bring in here about the creatures believing and acting in all kind of obedience, I have handled in the precedent part of this treatise, where I have proved that God never requires any duty of any of his creatures, but at some time or other he furnisheth them with ability to fulfill his commands; And all our obedience merits not eternal life in the least, seeing God might justly have deprived us of a being, or have given no more but this life, and yet have laid upon us much more work then he hath: but it was the good pleasure of his will to give eternal life, through his Son, to all such as serve him in their generations according to the light manifested to them. For which free mercy, all praise, honour, service, and obedience, is due to *Jehovah* for evermore. Amen.

THE

THE REASONS, OR ARGUMENTS

Which illuſtrate

The truth of Chriſts dying for all men, together with the grand abſurdities

which unavoidably follow the contrary Doctrine, with the anſwer to the Objections or Arguments of M. *Trough*, M. *Wood*, and others.

HAving thus by the Scriptures proved that Chriſt died for all men, and what he hath done for all, or what benefit all men have by him,

I come in the next place, in the ſtrength of the Lord, to illuſtrate the truth of this aſſertion by Reaſons or Arguments drawn from the Scriptures, which may eaſily evince to ſober ſpirits, and convince the gain-ſayers of this ſoul-eſtabliſhing Fundamentall Doctrine of the Goſpell, and they are theſe:

Firſt, the coming of our Saviour into the world is *glad tidings of great joy to all people*, *Luk.* 2. 11. which could never be, if Chriſt had done nothing for the greateſt part of mankind, but it would have been ſad tidings to moſt men, who muſt there-

fore die eternally, becauſe there was no Saviour for them, or at leaſt, becauſe they obey not him, who never paid a price for them.

Secondly, the Word that is to be preach't, is *the Goſpell, to every creature*, *Mark* 16. 15. the Miniſters of the Lord Jeſus are to declare peace unto every houſe where they come, *Luk.* 10. 5. and that can never be done, if they are not able by the Scriptures to preach a Saviour to them, without leaving any doubts upon their ſpirits.

Thirdly, *God would have all men to be ſaved, and come to the knowledge of the truth*, 1 *Tim.* 2. 4. *and is not willing that any ſhould periſh, but that all ſhould come to repentance*: Now if Chriſt died not for all, then God would have more men to be ſaved
M. *Grant* then Chriſt died for, (as ſome have ſaid) which is abſurd to imagine, or what good will repentance do thoſe for whom Chriſt never died?

Fourthly, they that are damn'd, *Jo.* 3. 18. with *ver.* 36. are damn'd, *becauſe they believe not in the only begotten Son of God*, therefore the only begotten Son of God died for thoſe, or elſe how ſhall they be damn'd becauſe they believe not in him, except men ſhall be damned for not believing on him that never died for them?

Fifthly, they that ſhall be damn'd might *have been ſaved, if they had received the truth in the love of it*, 2 *Theſ.* 2. 10, 11, 12, 13. therefore Chriſt died for them, or elſe they had no probability of ſalvation, ſeeing *there is no name given unto men under heaven whereby they muſt be ſaved, but only the name of Jeſus Chriſt*, *Acts* 4. 12.

Sixthly, *they for whom Chriſt died may periſh and be deſtroyed*; ſee 1 Cor. 8. 11. with *Rom.* 14. 15.

Seventhly, ſome *deny the Lord that bought them, and bring upon themſelves deſtruction* 2 *Pet.* 2. 1. ſo that if Chriſt died for thoſe that ſhall be ſaved, and thoſe that ſhall be deſtroyed, he died for all.

Eighthly, the Apoſtle commands, that *prayers and ſupplications ſhall be made for all men*, 1 *Tim.* 2. 1. ſurely prayers will do but little good to thoſe for whom Chriſt never died, or how can we pray in faith for all men, if Chriſt died not for them.

Nineth-

Ninethly, *they who regard lying vanities forsake their own mercies, Jonah 2. 9.* I desire to know what mercies they can or do forsake, for whom Christ never died.

Tenthly, men judge themselves unworthy of eternall life, *Act.* 13. 46. and neglect their own salvation: I beseech you consider whether it be possible for men to put off eternall life, or neglect their salvation, if Christ never died for them, so as to bring them into a possibility of enjoying everlasting happinesse.

Eleventhly, if Christ died but for some, then the Devil destroys no man, but they perish for want of a Saviour, contrary to *Jo.* 3. 17. and many other places.

Twelfthly, if Christ died not for all, then despair of pardon and salvation in them that perish, is no sin, seeing there is nothing for those men to believe unto their everlasting peace, for whom Christ shed not his bloud.

Thirteenthly, if Christ died not for all, then it would be a sin for some men to believe that Christ died for them, in that they should believe a lye, and all will grant that it is a sin for any man to believe a lye.

Fourteenthly, if Christ died but for some (even such as are eternally saved) then none can be guilty of that sin of treading under foot the bloud of the Covenant wherewith they were sanctified, contrary to *Heb.* 10. 29.

Fifteenthly, if Christ died not for all, then Satan doth no evill in perswading some that Christ died not for them, but perswades them to believe the truth; if it be true that Christ died but for some of the world.

Sixteenthly, if Christ did not die for all, then the Devil doth not deceive those that are damn'd when he perswades them that Christ died not for them; and the Opposers of the truth affirm, that he cannot deceive them for whom Christ died, and so he can deceive none, and by this (if it be true) the divell is no deceiver.

Seventeenthly, if there be some men that Christ died not for, then it is a vertue for some men not to believe in Christ for salvation, for in believing this they believe the truth, and it's a vertue in any to believe every truth.

Eighteenthly, if Christ died not for all mankind, then this

unavoidably follows, that those for whom Christ died not, do as well in believing that Christ died not for them, as those for whom he died, do in believing that he did die for them, seeing both are true (if the Adversaries of the truth say right) and it is as much vertue to believe one truth as another.

Nineteenthly, *all are bound to live to him*, 2 *Cor.* 5. 15. *even unto him that died for them, and rose again* Now I wonder what good it will do men to live to Christ, or why we should perswade all men to live to him, yea tell them that they are bound to do so, if Christ died not for them? yea we know that therefore men shall be damn'd at the last day, because they live not to him that died for them, and rose again.

Twentiethly, he being Lord of quick and dead, shall judge all men at the last day, as you may most clearly see, *Rom.* 14. 9, 10. *For this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living, and he shall judge (all men) quick and dead at his appearing*, 2 *Tim.* 4. 1. how shall he judge those whom he never purchased with a price? shall we think that he that reproves men for judging another mans servant, will allow that which he condemns? God forbid, it must needs be then that Christ died for all, seeing he is Judge of all, except you will say that Christ will judge men because they had not a Redeemer.

21. There is no place of Scripture sayes that Christ died only for the Elect, or only for his Church, that he died but for a few, or but for some, therefore they that so say, speak not the language of the Holy Ghost, but a private interpretation, we speak what we know, and testifie what we have seen, that which we have looked on with our eys, and heard from Christ and his Apostles with our ears, which our hands have handled of the Word of life declare we unto you. Mr. *Tro.* doth as good as confesse that there is not one plain Scripture to prove his position that Christ did not die for all, for if you mark the inscription of his book, he says not an *Antidote* against universall Redemption in ten positive texts of Scriptures, but in ten Reasons deduc'd from the Scriptures: I have proved that Christ did die for all by ten Witnesses proceeding every one out of the mouth of God, by the Ministery of Christ, the Prophets and

and Apoſtles through the Spirit, and whether you that read will believe what theſe ſay in ſo many words, or the dark conſequences and concluſions of men, chuſe ye; if there had been any text that had ſaid that Chriſt died only for ſome, ſure Mr. *Tro.* would have cited it; we know and acknowledge that Chriſt died for ſome, for his Church, for the Elect, for the Saints, but to ſay that he therefore died for none elſe, is contrary to Scripture, reaſon, and ſenſe; we may as well argue that he died for none but *Paul*, becauſe he ſays, *Gal.* 2. 20. *he loved me, and gave himſelf for me*: and hence it is that we are perſwaded to take whatſoever the Scripture holds out in this point, which ſays, *he laid down his life for the ſheep* (i. e.) *ſuch as hear his voice, and follow him*, *Jo.* 10.15. compared with ver. 27. *and we believe that he bought thoſe that deny him, and bring upon themſelves deſtruction*, read 2 *Pet.* 2. 1. and *becauſe we believe in Chriſt, as the Scripture hath ſaid, even all that is written in the Law and the Prophets, for this cauſe we are accounted Heretiques, and Sectarians, as the Apoſtles and Saints of old were*, *Acts* 24. 14. with *chap.* 28.22. For they did declare the love and mercy of God towards all men, and ſuch as laid his love to heart, and were thereby led to repentance, they did baptize; with theſe they did walk in Church-fellowſhip, in breaking of bread, in prayers and praiſes, in holineſſe of life, and waiting for the Lord Jeſus from heaven, I alſo, and many more, declare the love of God in Chriſt towards all men, ſuch as repent and believe this kindneſſe of his, do we baptize, with theſe we walk in Church-fellowſhip, in breaking of bread, and in prayers, praiſing God, and provoking each other to holineſs, and to wait for Chriſts coming in glory; that this is through the mercy of God our practiſe, as it was the practiſe of the Apoſtles, our God is witneſſe, and that for this, as the Apoſtle was, we are called Heretiques, is manifeſt to all men, even our enemies themſelves being Judges: and becauſe we will not ſay that Chriſt did not die for all, or that he died only for a few, that Infants are to be baptized, and added to the Church, before they either repent or believe, and that God doth decree the unbelief and diſobedience of men, and that he will damn ſome eternally for *Adams* fault, and others for not doing that, which ſince they came to diſcern betwixt good and evill, they had never

ver ability from the Lord to perform, therefore are we call'd Heretiques; and becauſe we are willing that our Doctrine ſhould be tried by the word of truth, both publikely and privately, and deſire by the ſame Touchſtone to prove what others teach for doctrine, and will not be deluded by Philoſophy and vain deceit, nor ſtung *with the tail of the old Serpent* (*I mean the Prophet who teacheth lies*) *Iſa.* 9. 15. with *Rev.* 12. 4. therefore are we counted the troublers of Iſrael, ſuch as turn the world upſide down, ring-leaders of Sects, &c. as our Brethren of old were, neither are we grieved by theſe things for our ſakes, but for theirs, even our countrymen and brethren after the fleſh, who rage at us, and incenſe the Rulers againſt us, becauſe we believe and ſpeak what is written, and will not receive nor practiſe the Doctrines and Traditions which are not written, witneſſe M. *W. T.* who though he hath not one word of Scripture ſpeaking that which he affirms, yet he raves and rails publikely and privately, becauſe his Arguments are not held *Authentick*, accounted Canonicall, and received as Maxims of divine truth, when indeed they are but the thoughts of his own heart, and collections that he hath made from men, that muſt die. If I ſhould go from place to place, and ſay Chriſt did not die for all, and he died only for a few men and women, and God commanded men to do no more then he hath enabled them to do, and that he hath appointed ſome even from the beginning to be diſobedient to his commands, might not men ſay, where is this written? might they not juſtly ſay, that here is no light in theſe things, and that theſe things (not being written) are not for our learning, doubtleſs they might.

Ob. *But if Chriſt died for all, then all ſhall be ſaved.*

All are and ſhall be ſaved or deliver'd from the firſt death, as I have declared, and it *ſhall be teſtifyed in due time*, 1 *Tim.* 2. 6. only the Elect, the Saints (that is) ſuch as receive the light held forth, to them ſhall eſcape the ſecond death, *they that believe and obey him ſhall enjoy eternall ſalvation through him*, *Rev* 2. 11. 1 *Theſ.* 1. 10. *Heb.* 5. 9.

Ob. *All prophane ignorant perſons will ſay that Chriſt died for them.*

I anſwer firſt, they ſpeak truth, though they know not what they

they say; for put such prophane persons to prove it by Scripture, and to give you the text in which their evidence is contained, and they come short of assurance, then they say, they believe he died for them, and at last when they are put to shew the ground of their faith, or what their faith was built on, they will tell you, they hope he died for them, and he died for all that believe on him and serve him.

Secondly I answer, 'tis one thing for a poor soul to say that Christ died for him, and another thing to know it by an infallible testimony, and therefore we endeavour to prove this to every man by the Scriptures which hold forth the dying of Christ for all, that so they may know certainly that Christ shed his bloud for them, and by the knowledge hereof, either be drawn to love and live to the Lord Jesus, or be left without excuse.

Ob. *But cannot men be left without excuse without the preaching of this Doctrine to them?*

Ans. They cannot, when and where this doctrine may be preached and heard; indeed where the Scriptures are not, people shall not be accused for not reading, searching, and preaching them, or for their not knowing the words that are written in them, for God will at the last day, *require according to what he gave, Luk.* 12. 48. but where this is fully made known (that *Christ tasted death for every man*) they who imbrace it, and bind it to their hearts by believing, find abundance of consolation, and they who receive it not, shall not at the last day be able to plead ignorance; Oh then how sad will it be at that time for such Preachers as deny, preach, write, pray and rail against this foundation truth of the Gospel!

Ob. *Is it not said Rev.* 5. 9. *&* 14. 3. 4. *Thou hast redeemed us to God, and these were bought from amongst men, &c.* M. *Tro.* M. *Wood.*

Ans. These precious texts are true, but yet they do not say that there were no more bought to God from amongst men; for if we will believe the Apostle *Peter*, there are some that do *deny the Lord that bought them*, 2 *Pet.* 2. 1. & to say that because 144000. were redeem'd or bought from amongst men, therefore there were no more redeemed, is bad Logick and worse Divinity, and is all one, as if a man had redeemed a thousand men out of *Turky*, meeting with three or four of them, should receive an ac-

acknowledgment of their deliverance that he had redeemed them, the ſtanders by ſhould argue that he redeemed no more.

Anſ. Secondly, I have before ſhew'd that redemption is conſider'd two ways, firſt by the effuſion of the bloud of Chriſt from the firſt ſin or originall offence; ſecondly, by the application of that bloud, by which the Elect (ſuch as walk in Goſpell-obedience) receive Redemption or deliverance from their ſins which they have committed in their own bodies ſince they knew good and evill, for no ſooner is the bloud of Chriſt cloſely laid to the heart of a ſinner, but he preſently begins to loath and leave ſin, and at length by a conſtant application of it, becomes fully redeemed, freed, or delivered from his bondage: of theſe later the texts by M. *W. T.* alledged, are eſpecially to be underſtood, and ſo the word of truth being rightly divided is kept from claſhing and ſeeming contradiction, all men left without excuſe, and the juſtice and mercy of God cleared againſt the calumnies of imperious ſinners.

M. *Wood.* M. *Tro.* *But there are ſome whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world.*

It's moſt certain that theſe words *Rev.* 13.8. are a prophecy of the great Antichriſt, vvho ſhall exerciſe *his power for a time, times, and the dividing or half of time, Dan.* 7. 25. *two and forty moneths, or* 1260. *dayes, Rev.* 11.2.3. with chap. 3.5. *or three years and a half*, and many ſhall follow his pernitious ways, idolizing him and worſhipping him as a God; and it is as certain, that ſuch as worſhip him are not written in the Book of Life, for God *hath of old ordain'd to condemnation ungodly men, turning the grace of God unto wantonneſſe. and all Idolaters*; but this proves not that Chriſt never died for them, but rather that he did die for them, and they not obeying him, but Antichriſt, are condemn'd, in that they gave the honor due to him to his enemy; none I think will doubt but theſe men ought to have worſhipped God, but what good would that have done them, if Chriſt had never died for them, judge ye: but if any do ſay that God did appoint them to ſerve and worſhip the Beaſt, I refer to *Acts* 17. 26, 27. and leave them to the Lord, who will take a ſtrict account one day of all ſuch ſayings.

Anſ. 2. That the words may be read, *whoſe names are not written*

written from the foundation of the world, in the Book of Life of the Lamb slain (as M. *Troughtons* sayes) is utterly false, and a great corruption of Scripture; yet that Christ is the Lamb slain from the foundation of the world, is clear from this text, which is that which M. *Tro.* and others, study by all subtilty to evade.

Lastly, he that sinneth against God shall have his name blotted out of the book of Life, *Exod.* 32. 32. with *Rev.* 22. 19.

But God loves some with a speciall love, Christ loved the Church, M. *Tro.*
and gave imself for it. M. *Wood.*

It is by none that speak the truth in love denied, and it's that which I have in this whole Treatise endeavour'd to clear up, that there is a universall and speciall manifestation of love from the Lord, *the Lord is good to all, and he so loved the world, that he gave his only begotten son, but his delight is in them that fear him,* *Psal.* 147. 11. *Pro.* 21. 20. and as for M. *Tro.* saying, *that husbands love their wives with a speciall love,* it's true, but we ought also to love our enemies, and every creature with the love of good will, desirous still to do them any good we can, so though Christ delights only in his Church, that is such as obey him, yet he died for his enemies, and when the Lamb was slain from the foundation of the world, we were all enemies alike, neither is any one man better then another as he is a man, but as grace is manifested and received; neither is it the act of receiving which makes some men better then others, but the grace which appeareth to them from the Lord, from whom every good gift comes, and to whom all the glory is due.

But is it not said that God did hate Esau *and loved* Jacob, *be-* M. *Tro.*
fore they had done either good or evill? M. *Woodl.*

Search the Scriptures diligently, and see it there be any such text, the Apostle never said any such thing, *Rom.* 9. for that which was said, was not concerning two children, as some have falsly suggested, *but two Nations,* as you may see *Gen.* 25. 23. *compared with Rom.* 9. 12. and afterwards *v.* 13. he shews, that God hated *Esau,* as it is written *Mal.* 1. 2. 3. *I have hated* Esau, *and laid his mountains and heritage wast for the Dragons of the Wilderness,* certainly this was not before he was born, for he had no mountains nor heritage to be laid wast; again it's very considerable, that the person of *Esau* was never subservient to *Jacob,* but *Jacob* bow'd

down to him, and call'd him his Lord, *Gen.* 33. and by this it will be clear, that this text speaks not of infants, but men, and not of single persons personally considered, but of a Nation of evill doers, especially if you impartially consider what is written by *Obadiah* in the 10, 11, 12, 13, & 14. verses of his Prophecy, where the Edomites are called *Esau*, and the Jews *Jacob*.

Secondly, I answer, that they who are spirituall and impartiall, will e're long discern that these things are an Allegory which the Apostle *Paul* brings in to illustrate what he had before asserted (*viz.*) that it is not the pleasure & purpose of God that men shall be justified by the Law, but by grace, not by works, but by him that calleth; and though the Jews judge it an unequal thing, yet God having chosen this to be the way of justification, his choise or election shall stand; and this you may easily and evidently see, if you will seriously weigh what follows, *Ro.* 9. 30.31. as the Apostles collection, and the result of all which he had spoken in the precedent part of the chapter, *what shall we say then?* &c.

That the Gentiles which followed not after righteousnesse, have attain'd to righteousnesse, even the righteousnesse which is of faith.

But *Israel* which followed after the Law of righteousnesse, have not attained to the Law of righteousnesse; wherefore? because they sought it not by faith, but as it were by the works of the Law, for they stumbled at the stumbling stone; so in all the writings of the New Testament, the righteousnes of faith, though not so antient, is prefer'd before the righteousnesse of the Law, and thus the elder serves the younger; righteousnes by the Law, as a servant or handmaid, doth and must follow the righteousnes of faith, or the Gospell, for we are to perswade men first to repent, believe, and be baptiz'd (which things the Law mention'd not) and then to live righteously, soberly, chastly, and lovingly, as becomes such as professe the righteousnes of Christ in the Gospell, so shewing their faith by their works, as it behoveth such as are wise unto salvation, *Ja.* 2. 18. and 3. 13. *Moses* was faithfull as a servant, but Christ in all things hath the preheminence as a son, *Ismael* and *Esau* were elder then *Isaac* and *Jacob*, and *Pharoah* and the Egyptians more mighty and puissant then *Moses* and the Israelites, but the Lord

pull'd

pull'd down the mighty, and exalted the meek, the Law of works bare date before the faith of the Gospell, but God hath *chosen the poor of this world rich in faith, heirs of the Kingdome*, *Ja.* 2. 5. and this is Gods purpose according to election which shall stand for ever, *in Isaac shall thy seed be called*, and that this which I have here hinted, as the scope of the Apostle, and the mind of the Holy Ghost, will be more apparent if you look into *Gal.* 4. from 21. to 31. where the Apostle speaking of two sons, one by *Hagar*, the other by *Sarah*, affirms v. 24. these things are an Allegory, for these (saith he) are the two Covenants, &c. thence look back to *Rom.* 9. 7, 8, 9. where he speaks of the two sons, and shews who are the true seed, even believers, as *Abraham* was, they that are of the promise: then, to shew that the Apostle intends the very same thing by the ensuing discourse concerning *Esau* and *Jacob*, he goes on thus; *and not only this*, as if he had said, not this of *Ismael*, and *Isaac* shew, that the believers are blessed with faithfull *Abraham*, and counted for the seed, but the two sons of *Rebecca*, as in an Allegory demonstrate the same; and if any shall yet say, but how is it said, Jacob *have I loved*, *but* Esau *have I hated*? I answer, take but these two (as *Ismael* and *Isaac*) for the two Covenants, and then you will see that he prefers mercy before Sacrifice, the Gospell before the Law, faith before works, the believers (or children of the promise) before the natural seed, that he regardeth not, but hateth such as seek for righteousnesse by the Law, as the Jews did, and loveth or chooseth such as seek for the righteousnes of the Gospell of Jesus Christ, as the Gentiles did, *Isa.* 1. 14. saith the Lord, thus, your new Moons, and your appointed Feasts my soul hateth, yet once these were appointed by God; all things that were written of old concerning *Ismael*, *Isaac*, *Esau*, *Jacob*, *Pharoah*, *&c.* were directly as they are written, but the Apostle we see draws out the Allegory, and shews what they did typifie to us, as you may see, if you diligently search this nineth to the *Romanes*, and resolve and roll up all that is here written, as the Apostle doth in the 30. and 31. verses; but the time will not give me leave to treat largely of these things in this place, if God give oportunity I shall declare more of this matter in my Generation, as the great God shall give opportunity and utterance, either

ther by preaching, conference, or writing, in the mean ſpace every ſober man will ſee that it is not proper to draw poſitive concluſions from allegoricall expreſſions, and ſo theſe words, *I have hated Eſau* (i.e.) refus'd righteouſneſs by the Law or Covenant of works, doth not at all prove that Chriſt did not die for all; and withall I deſire the Reader to conſider that M. *Tro.* hath not yet produced one Scripture that ſays he died only for a ſmall number, but ſome few conſequences which are too weak ever to overthrow the faith of Gods Elect.

M. *Tro.* and M. *Jam. Wood.*

But ſaith M. *Trough. Chriſt did not die for all, becauſe he did not ſatisfie his Fathers wrath and juſtice for the ſins of every man and woman in the world; for the reprobates go down to hell, but he made a plenary ſatisfaction for the ſins of thoſe for whom he died, and the Holy God* (ſaith he) *cannot, nor will not exact double payment for the ſame debt, or puniſh twice for the ſame ſin.*

Anſwer firſt, That which he ſpeaks laſt is true, and it is from this that I conclude, that Infants ſhall not be caſt into the lake of fire and brimſtone, which is the ſecond death, for if they ſhould, then they muſt be puniſht twice for one fault, *viz. Adams* offence (as ſome call it) originall ſin, and that Rebrobates (that is wicked men) ſhall be caſt into hell, is as true, *Pſa.* 9. 17. but what he means by plenary ſatisfaction to the Fathers juſtice given for ſome I know not, in that I find no ſuch terms in the holy Scriptures, if there be, why did not M. *Tro.* produce them? did he think that his bare word is a ſufficient warrant for us to believe by? ſurely it is not, and the word of truth teſtifies that falſe teachers, who bring in damnable hereſies, deny Chriſt, and bring upon themſelves deſtruction, were bought by the Lord whom they deny, and that others trample under foot the bloud of the Covenant, wherewith they were ſanctified, *Heb.* 10. 29.

Anſwer ſecondly, if M. *Tro.* means that Chriſt did ſo ſatisfie for the ſins of ſome, that none of the puniſhment due for that ſin ſhall come upon them, but that it is wholly by the powring or offering of the bloud of Chriſt prevented, I ſhall deſire him to prove it: in the mean ſpace, I ſhall deſire the impartiall Reader to remember firſt that the Elect, the choiceſt Saint muſt die, (I mean go to the duſt) the wiſe man as well as the fool, by reaſon

son of *Adams* transgression; so that the punishment which came through that fault is not plenarily satisfied for, if it had been so indeed God requires double payment, which he will never (by M. *Tro.* own confession) do, for if by the death of the Lamb this debt had been fully paid, the Elect should never have gone to the grave; and thus you see how M. *Tro.* is contrary to himself, his light is darkness, and he wearieth himself to bring others to the same condition with himself. Secondly, consider that amongst all the sons of *Adam*, none shall receive remission of their sins (I mean which themselves have acted) but believers, *Mark* 16. 16. *Act.* 10. 43. so that he did not so satisfie, as to take away mens actuall sins, whether they believe or no. Thirdly, consider that if any draw back from the Lord, he will take no pleasure in them, *Heb.* 10. 38. and the best of Saints, if they sin, must confesse and forsake their sins if they will find mercy and pardon, *Prov.* 28. 13. *Joh.* 1. 9. but I pray read the whole verse, for M. *Tro.* leaves out in his book the former, (*viz.*) *if we confess our sins as Apocriphal*, *pag.* 21. and so deals with us as the Devil did with Christ, *Luk.* 4. 10. 11. conceal that which would make against him. Lastly, consider and call to mind what I have in this preceding discourse manifested, that Christ hath so died, that all do live by him, and injoy light by him, *Jo.* 1. 9. *Jo.* 6. 33. and *that whosoever believeth on him should not perish*, *Jo.* 3. 15. & 16. and that all men through him might believe, *Jo.* 1. 7. *and that as sin hath raigned unto death, even so might grace raign through righteousnesse unto eternall life by Jesus Christ our Lord, Christ hath so died, that all shall rise again by him*, *Jo.* 5. 28, 29. I beseech you read and consider, that the just and unjust shall all be called out of the grave by the Lord Jesus, he died and rose, and revived, that he might be Lord of quick and dead, *Rom.* 14. 9. that they which live should live to him, 2 *Cor.* 5. 15.

But we never read that Christ died to satisfie for sin, whilest men continue in them without repentance, but to manifest his love to all mankind, thereby to perswade them to leave sin, and love him who loved them first, he was set forth to be a propitiation through faith in his bloud, *Rom.* 3. 25, 26. and that the world through him might be saved, *Jo.* 3. 17. not by the works of the Law, but the words of Jesus Christ, God never appointed that righ-

righteousnes and salvation should be by the Law, for then Christ had died in vain. Thus you see what the form of sound words speak concerning the death of Christ, who took or bare away the sin of the world (*viz.* the sin of *Adam*, in whom the whole world of men were involv'd) that so lost mankind through him might have liberty to serve the living God, and through believing on the light, be delivered from their actuall sins committed before conversion, and by confessing and craving pardon, might be cleansed from their infirmities after their coming into Christ, by the intercession, mediation and eternall Priesthood of him whose bloud speaketh better things then that of *Abel*.

M. *Tro.* and M. *Ia. Wood.* *But he laid down his life for the sheep*, Jo. 10. 14, 15. *but all and every man and woman in the world are not the Sheep of Christ, therefore he died only for the Sheep.*

I beseech the Reader to behold the fallacy of this sophisticall sillogism, by a parallell thus out of *Gal.* 2. 20.

Christ loved the Apostle *Paul*, and gave himselfe for him, but every man and woman in the world is not the Apostle *Paul*, therefore he gave himself only for the Apostle *Paul*: whether this be good Logick, let the godly Reader judge, yet this is as good as M. *Troughtons*, as any man that is not byassed by partiality may easily discern, and of this Nature all his Arguments are, if you search them to the bottom.

But he thinks to help himself, by saying, that *though Christ says not his Sheep only, yet he means so*, and he endeavours to prove his conception, by saying, *that though the Scripture sayes not we are justified only by faith, yet it means so.* I answer, the Scripture neither says so, nor means so, for then all infants must be damn'd, (which I think M. *Tro.* will not affirm, though I confesse he is very positive in matters of the greatest improbability) for all those infants that shall be saved were never justified by faith, yet justified by the bloud of the Lamb, or they shall never enter into life, and here let the wise and godly judge, whether M. *Troughton* (leaning to his own wildome, and the wisdome which is from above) hath not brought in an evidence to prove his cause that speaks directly against him, and for the truth of God; and besides I have before shew'd how all are justified, sanctified, and redeemed, and therefore shall here spend the lesse time to answer

swer these reasons which he thinks impregnable, though others see they are but ropes of sand.

But sayes he, *those that Christ died for shall live eternall life, and shall never perish, but all men have not eternall life, but many shall perish eternally, therefore he died not for all.* M. *Tro.* and M. *Ia. Wood.*

I answer first, this Sophistry is like all the rest of M. *Troughtons* reasons, and though it be finely spun, and cunningly woven, yet it's but a spiders web, and truth will tear it in pieces; for the Scriptures say that they deny the Lord that bought them, and bring upon themselves destruction, and so thy weak brother perish for whom Christ died, 1 *Cor.* 8. 11. with many other places: I know that Christ layed down his life for his sheep, and for the Apostle *Paul*, and all the Saints, but not as sheep, or Saints, for no Scripture sayes so, but for sinners, for the ungodly, for the world, which are in opposition to sheep and Saints: And again, as it's true that he died for the sheep, so it is as true that he bought those that do deny him, if the Scripture may decide the controversie; Secondly I answer, such fallacious consequences as these do even strike at the root of the Gospell of Grace, and free love of God, and quits the divell and all ungodly men of bringing destruction upon themselves, and implies that men shall be condemn'd for want of a Redeemer; neither will that thredbare shift, (that men shall be damned, because they fell in *Adam*) serve any mans turn, especially M. *Tro.* who hath acknowledged in his sixth Argument (as he calls it) that God will not take double payment for the same sin; now all must once die by reason of that offence, and if after they shall be raised again, they shall be damn'd for it again, then there is a double punishment inflicted for one offence, which God will never do; but if it be because Christ never died for them, as M. *Tro.* and thousands of deceived souls seem to say, let them produce a text of Scripture, or els we shall not believe them, if they say for unbelief and disobedience (which is most true, and sometimes these men will say so) then there is a Christ to be believed in and obeyed by them.

But says M. *Tro. There is a higher cause why men believe not to salvation, and have not eternall life, then the stubbornesse of mens hearts* (but shews not what, only adds,) *ye believe not, because ye are not my sheep*, i. e. *saith he in another place, because ye are not elected;*

telled; if that be his meaning, he hath made the remedy worſe then the diſeaſe, and andeavour'd to help himſelfe by a text that ſpeaks truth againſt errors, for Chriſt doth not ſay, ye believe not, becauſe ye are not elected, *Ioh.* 10. 26. but becauſe ye are not my ſheep (*i. e.* becauſe ye hear not my voice) as you may ſee in the next verſe, and I deſire to know how men can believe, if they hear not his words, as they are laid before them, ſeeing as the Apoſtle ſayes, faith comes by hearing, and hearing by the Word of God, *Rom.* 10. 17. but if he mean the cauſe is Gods decreeing of their unbelief, as many hold; I have through the Lords aſſiſtance diſproved ſuch opinions before, and only here pray, that the thoughts of his heart may be forgiven him, if his day of mercy be not paſt.

But he ſubjoyns another text, which he thinks alſo makes for his purpoſe, *Deut.* 29. 2,3, 4. *ye have ſeen all that the Lord did before your eys in the Land of Ægypt, unto* Pharoah, *and to all his ſervants, and to all his Land, the great temptations which thine eys have ſeen, the ſigns and thoſe miracles, yet the Lord hath not given you an heart to perceive, and eys to ſee, and ears to hear unto this day*, from whence, as I perceive, he would perſwade men to believe *that there are ſome men to whom God did never afford ability to perceive, ſee, and hear his words and wonders, and this (viz. Gods not giving thoſe things) is a higher cauſe of their unbelief, then the ſtubbornneſſe of their own hearts*, and ſo the dirt muſt ſtill be flung at Gods door; but ſuch thoughts are all vain and abhominable, for the ſpirit ſpeaks expreſly twice in the ſecond and third verſes, that their eys had ſeen all that the Lord did, the great temptations, ſigns and miracles, &c. I deſire to know who gave them thoſe eys, if it was not the Lord who made the ſeeing eye, and hearing ear? but it's true, he continued not light to them unto that day (*viz.* the time that *Moſes* ſpake theſe words to them) but took away their wiſdome, their light, their underſtanding, their counſell; as a man may do many courteſies for his friend or ſervant, if they prove falſe and rebellious, he diſcontinues his courteſies; ſo the Lord dealt with the Iſraelites, he bare them as on Eagles wings, and carried them in the daies of old, and ſaid, ſurely they are my people, &c. but they rebelled and vexed his ſpirit, ſo he was their enemy, and fought againſt them, *Iſa.* 63. 9.

10.

10. ſee a further reaſon of their Lords withdrawing his light from them, and leaving them to their own counſells, *Pſal.* 81. where the Lord recounts his mercies verſe 6. and 7. layes before them his Law, 8, 9, and 10. but my people would not hearken to me, Iſrael would none of me, ſo I gave them to their own hearts luſts, they walked in their own counſells, *ver.* 11, 12. to this purpoſe read heedfully *Pſal.* 78. 10. to 54. and *Pſal.* 106. throughout, who ſo curſeth his father, his light ſhall be put out in obſcure darkneſſe, *Pro.* 20. 20. how much more they that deſpiſe the counſell of God, and murmure againſt him? the candle of the wicked ſhall be put out, *Pro.* 24. 20. ſee alſo *Job* 17. 5. 6. ch. 21. 17. the ſpirit of man is the Lords candle, ſearching the innermoſt parts of the belly, *Pro.* 20. 27. did not the Lord take away this candle light, or lamp from *Saul. Nebuchadnezzar*, yea the famous Aſian Churches, and left them who had rejected the light in obſcure darkneſſe, and hath not given them eys to ſee, ears to hear, or an heart to perceive unto this day; and here there are many in this Iſland (which once ſaw the great wonders of *Iehovah*, and believed his words, and ſung his praiſe as Iſrael did, *Pſal.* 106. 12.) who rejecting further manifeſtations of light, and forgetting the rich mercies of the Lord, will have their light obſcur'd, their wiſdome turned to fooliſhneſſe, and be laid aſide as unprofitable, uſeleſſe plants, remember what one of your Prophets hath ſaid, *Men may be ſaved wanting many truths, but rejecting any they cannot*. What then? they ſhall be caſt one day into utter darkneſſe, where is weeping and gnaſhing of teeth. M. *Syd. Simpſon.*

But may ſome ſay, if this be ſo, God is changeable, if he takes away the light he once gave.

I anſwer it is no ſuch thing, but clearly the contrary, for the Lord hath every where in his word declared, that he will be with us whileſt we are with him, if we forſake him, he will forſake us, if any draw back my ſoul ſhall have no pleaſure in him, *Heb.* 10. 38. *Ezek.* 18. 24. 2 *Chron.* 15. 2. with many other places. Now when men rebell againſt God, reject his commands, and turn from righteouſneſſe, and the Lord caſts them off, it ſhews his great conſtancy to his own Councell and Decrees, whereas, if God ſhould ſtill continue light and delight to Apoſtates, and ſuch as ſtill gain-ſay the truth preſented to them, this would ar-

gue God variable from himself, in that he declares that he will desert back-sliders, and yet continues his favour and liking towards them, continuing in sin without repentance, as some
A. M. would fain flatter themselves and others; and this also leads to the tenets of the Ranters, and is of all other doctrines the greatest enemy to godlinesse, and encouragement to wickednesse that can be; but men will find it otherwise, the Potter hath power over the clay to do as he pleaseth with it, and what that is, he hath shew'd us, *Jer.* 18. 9, 10. *At what time I speak concerning a Nation to build and plant it, if it do evill in my sight, that it obey not my voice, then will I repent of the good wherewith I said I will benefit them*; so he can do with the Inhabitants of this Island, and so he will do if they repent not; and thus you see how fully this text witnesseth against M. *Tro.* conceit that Gods not giving men grace or light is the highest cause of their unbelief; yea, so fully, that it shews they did once see his great signs, &c. but their sins hid these things from them, and removed their lights, that it was not continued with them; so it is said of the Jews, they once saw Christ and his miracles, and had the things belonging to their peace revealed to them; but now says Christ, *they are hid from thine eys*; it is just with God when men will be wise in their own eys, *to hide from them the mysteries of the Kingdome of heaven, and reveal them to Babes, turning their wisdome into foolishnesse*; 'tis just with God to leave M. *Tro.* to himself, even to limit and restrain Scripture-Redemption, he having fiercely set himself to oppose it; the great and gracious God yet grant him time and space to repent; but though he hath never a Scripture, yet he hath another argument against Scripture Redemption, which is this:

All those for whom Christ died, are redeemed from the wrath to come.
M. *Tro.* *But all men are not redeem'd from the wrath to come.*
Therefore he died not for all.

First I desire the Reader to consider, whether there be any difference between this argument and the former, and what there is between this, they shall never perish, but have eternall life, and this, they are delivered from the wrath to come.

Secondly I answer, his first Proposition is a meer fallacy and falsity, for there is not one Scripture to prove it, and the consequence

quence that he would draw from it is, that if Christ died for all, then all shall be saved, which doth not follow; and I have answer'd this objection fully already, and shew'd by the Scriptures, that though Christ died for all, yet many perish, because *they will not come to Christ, Io.* 5. 40. *because they believe not*, and if you would know how they who were bought by Christ come to perish, or fall under wrath to come, *it is for denying the Lord that bought them, and treading under foot the blood of the Covenant, wherewith they were sanctified*, as I have shew'd from *Heb.* 10. 24. 2 *Pet.* 2. 1. it is for their holding *the truth in unrighteousnesse, Rom.* 1. 18. *for their uncleanesse, foolish talking, covetousnesse, idolatry, whoredome, lying, and all manner of disobedience*, as the Apostle plainly shews, *Ephes.* 5. 3, 4, 5, 6. and therefore M. *Tro.* might have spar'd this Logick, except he hath a mind still to make God the Author, both of the creatures sin and suffering, and turn that truth of God (which sayes thy *destruction is of thy self*) into a lye, and say, oh *Israel* thy destruction is of me; and indeed he may as well change the Scriptures expressions, as limit and restraine the Scriptures redemption.

But he objects further, Christ did not die for all, because he did not pray for all; and in this he doth so confidently triumph, calling it his strong argument, as if it were impossible to answer the fallacious deductions which he draws from the pure word, for he concludes, *that because Christ did not at the same time*, Jo. 17. 9. *or in the same terms pray for all, therefore he did not die for all*; to which I answer, first, if it should be granted that Christ did not pray for all, yet it doth not of necessity follow, that he did not die for all: for there is no Scriptnre that sayes these words, *Christ did not die for those, for whom he did not pray*; and M. *Tro.* bare word is no sufficient proof, yet he is very bold this way, and sayes in 34. page of his book, that Christ sayes thus to his Father, *there is a world that I pray not for, for there is a world that is not thine, a world that thou didst not give me to die for, and therefore a world that I must not pray for.* I wonder that any man who pretends tenderneese of conscience, and love to the Scriptures, should dare to add to them, but they that dare to restraine the Scriptures, will dare also to add to the Scriptures, and in time do any thing, if they repent not. But:

M. *Tro.* M. *Wood.* M. *Baxter, &c.*

Secondly, though Christ prayed not for the world in the same words, and at that time when he prayed for his Disciples (both not being in the same capacity) yet afterwards and elswhere he doth, and to clear up this, let us search the Scriptures, *Joh.* 17. which M. *Tro.* says *is the patern of his prayer in heaven*; and to prove this, he quotes *Arminius*, for my part I never read his works as the searcher of hearts doth know, but seeing M. *Tro.* thinks him authentique in this point, I shall desire to shew this patern to all those that shall read this work, that so we may be as well acquainted with the intercession of Christ, as his Oblation of himself to God for us. Observe then first, that Christ from the 6. ver. to the end of the 19. makes mention only of his Disciples in being, as any considerate soul may see if they do but read and mind what is written, In the 20. and part of 21. he prays for all that should believe through the word of truth; and in the later part of the 21. and in part of the 33. for the world, that they might believe and know that the Father sent him. And if any shal say (as they often do) *that by the world is meant the Believers, Saints, Elect, or the Disciples of Christ*, they mistake much, for Christ sayes ver. the 8. they (his Disciples) have surely knowne that I came out from thee, and have believed that thou didst send me; and besides, all impartial spirits will confesse that the world and the Saints are always oppos'd to each other.

Secondly, that Christ *made intercession for the transgressors*, Isa. 53. 12. *and Luk.* 23. 34. *he prays for his persecutors, Romans, Israelites, Jews, Gentiles, Father forgive them, for they know not what they do*, and Christs precepts and practise are not contradicting one to the other, nay he commands us *to pray for them that persecute us*, *Mat.* 5. 44. *for all men*, 1 *Tim.* 2. 1. Christ did pray for his friends, and he prayed for his enemies, for Saints and for sinners, though not in the same expressions, for if he had prayed for the world (I mean wicked men) in the same terms as for his Disciples, he had prayed rather against them then for them, when he petition'd that they might be one (for unity in iniquity is as bad as unity in piety is good) every one that prays with understanding is apt to pray for the Saints that God would keep them in peace and unity, that they may continue in the way that they are in, and for all people and Nations, that God would disperse the

beams

beams of truth amongſt them, that ſo they may know and believe, and be converted, they deſire that God would preſerve their friends, and pardon their perſecutors, but do not uſually pray that God would keep the men of the world in the way that they are, in oneneſſe of mind, &c. or that the Saints may be converted, neither did our Teacher the Lord Chriſt do thus, but that the Diſciples who had known and believed might be preſerv'd in one, and kept from evill, and that the world might know and believe him whom the Father had ſent and ſealed: Thus you ſee (if this prayer of Chriſt in the 17. of *John* be the patern of his prayer in heaven, as M. *Tro.* from *Arminius* hath aſſerted) that then our dear Redeemer hath not left out one man or woman, for there are but two ſorts of people, nor ever were there any more, believers and unbelievers, Saints and ſinners, the Elect and the world, and for both theſe he prays (though in different expreſſion) as you have heard before.

Ob. But will ſome ſay, that *that if Chriſt had ever prayed for the world that they might believe and know him, then they ſhould have ſo done, becauſe Chriſt was alwayes heard by the Father, but ſay they, we ſee that all do not believe and know Chriſt, therefore he need not to pray:*

This argument is very deceitfull, and grounded upon a falſe ſuppoſition, that becauſe men do not, therefore they cannot, nor ever could know the Lord, and believe him; but this ſuppoſall being falſe, the argument is ſo to, as I have largely proved before in this diſcourſe.

But ſecondly I anſwer, Jeſus Chriſt did never pray in vain, but obtain'd what he prayed for; the works of redemption and intereceſſion &c. *being finiſhed from the foundation of the world*, and all men *may know and believe the Lord*, as the Prophets and Apoſtles have teſtified, and as from them I have before ſhew'd *out of Iſa.* 5. 4. *Iſa.* 43. 9, 10. *Jo.* 1. 7. *Rom.* 1. 19. 20. with many others; I beſeech you read and conſider them, and from them you will clearly ſee, that God hath not been wanting to reveal light and knowledge of himſelf through Chriſt, but men may *know and believe* 'tis poſſible for them, and nothing hinders them but the devill and themſelves, their ſelf-will and their ſins, which cauſe God to leave them, and hide good things from them; Chriſt

prayed

prayed that *the world might believe and know him*, and it's granted, *all men through him may believe*, Joh. 1. 7. 'tis true, (as hath been formerly shew'd) that God doth not enable all men to know and believe with the same measure of light, but every man hath sufficient according to his ability; neither shall all men be accountable for the same proportion of talents, yet he that had but one must reckon for that; *and they that have been faithfull in a little, shall be Rulers over much.*

And let this be considered well by all men, that as Christ died for all, yet none that are men and women shall have eternall life only by his powring out his bloud for them, without obedience to him, according to what he reveals to them, so though Christ prays for all men, yet none are saved to the uttermost meerly through his intercession, except they (being invited by the spirit) *come to God through him*, as you may see *Heb.* 7. 25. wherefore he is able to save to the uttermost *them that come to God by him, seeing he ever liveth to make intercession for them*, and this being true, that all men may know and believe the Lord, I conclude that this ability is obtain'd for them through the intercession of Christ, without whom we never had enjoyed any thing, no not a being; and that Christ in this was heard, in that he desired all men through him (according to his request) *may know and believe, the world through him may be saved*, yea they who shall be *damn'd might have been saved, had they received the love of the truth*, if the Apostle may be believed, 2 *Thes.* 2, 11, 12.

Ob. But (saith M. *Tro. many dangerous consequences will follow, if we should grant that Christ died for all, as first it riseth up against the power of God* (as M. *Tro.* says) *that he should give his Son to die for the salvation of thousands, and yet all not be saved.*

Ans. 1. To which I answer, first by way of the distinction used by the Apostle, 1 *Tim.* 4. 10. *he is the Saviour of all men, especially of them that believe*: and from hence observe, that God who gave his Son, and Christ who gave himself a ransome for all, hath saved or delivered every man from the power of the grave, but God never gave his Son to save or deliver any from the wrath to come, or to bring any to eternall glory, but such as believe and obey, as I have often proved.

Ans. 2. Secondly, it doth not impeach the power of God in that

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we maintain that what God did intend to bring to passe by his own sole soveraign power through the death of his Son is effected (*viz.*) the breaking of the Serpents head, the continuance of life to mankind here, making way for light and salvation, and the raising up all men from the grave, but that God did ever purpose to bring men to eternall life, whether they believe or no, by an absolute power, we deny, for the Saints themselves are kept by the power of God *through faith unto salvation*, 1 *Pet.* 1. 5.

Ob. But says M. *Tro. it makes the salvation of the creature to depend on the contingency of his own will and naturall ability.*

Ans. 1. Answer first, that salvation (I mean everlasting glory) with God, or eternall life, is Gods gift, as I have formerly proved by the Scripeures.

Ans. 2. Secondly, that none shall enjoy this gift of his, but such as walk as he hath injoyned them, in that Law which he manifested to them, is the eternall infringeable and unresistable Decree of God, and M. *Tro.* page 45. confesseth, that *though the precepts of God do not shew what God hath done for us yet they determine mans duty, and the rule of his obedience, what God approves as good in it self, and what is our duty to do, there being a sweet harmony and connexion between the end and the means*, which is fully as much as I hold in this point, (*viz.*) that they who would be saved, which is the end, they must believe and obey as God hath enabled them; which is the means, or at least one means.

The Shropshire Ministers.

But says M. *Tro. its contrary to the wisdom, justice and love of God, that he should give his Son to die for all, and not give them faith and repentance, &c.*

Ans. 1. To which I answer as before, that indeed if God had given his Son to die for all, with an intent to save all, (that is give eternall life to all, or any) without faith and obedience, then if any had come short of it, it might have seemed to reflect on the wisdom, justice, and mercy of *Jehovah*; but the Scriptures never reveal any such purpose in God, as you may see by *Joh.* 3. 16. *Heb.* 5. 9. with many other places.

Ans. 2. Secondly, so far as God did intend by his Sons death to save or deliver men, he did, doth, and will fully effect it; and whether men believe it or no, they shall one day be saved from the grave by him that died and rose again.

Ans. 3. Thirdly, that God so put men in a saveable condition, that if any come short of eternal life, their destruction is of themselves,

selves, their rejecting light, and loving darkneſſe, will be their condemnation.

Anſ. 4. God doth not give faith and repentance as M. *Tro.* dreams, *viz.* make men to believe by an irreſiſtable power, for I have ſhew'd before, that God is ſaid to give faith and repentance when by his Word or Spirit he perſwadeth men to believe and repent, or depart from evill, when he gives the Goſpell, which is the Word of Faith (and frequently in the Scriptures is called faith) thus Faith is the gift of God; and ſo when by the Goſpel or goodneſſe of God any ſoul is led to repentance, God is ſaid to give repentance; yet the act or duty of believing and repenting is never call'd Gods gift, work, or act, for then they that ſhall be damn'd for unbelief and impenitency, ſhall periſh, becauſe God gave them not the means, yea becauſe God did not perform his act or work in the creatures, contrary to all the revealed will of God, ſo that it appears to me and thouſands beſides, that M. *Tro.* doctrine doth highly ſcandalize, and impeach, and reſtrain the power, wiſdom, juſtice and love of God.

For if Chriſt did not die for all, or redeem all (from the power of the grave at leaſt, which is that I hold, and which M. *Tro.* cries down under the name of univerſall redemption) it was either becauſe he could not, or becauſe he would not, I am certain it is not the later, for he will raiſe up all men at the *laſt day*, 1 *Cor.* 15. 20, 21. if M. *Tro.* ſays it is becauſe he could not, wiſe men will abhor ſuch ſayings, both therefore are true, he is willing and able, and alſo will do it, all mankind are and ſhall be freed in due time from whatſoever *Adam* brought on them, and whoſoever affirms the contrary, debaſeth the power of the omnipotent God, ſeen eſpecially in *raiſing up Jeſus from the dead*, *Eph.* 1. 20. *that ſo he might be Lord of the quick and dead*, (as hath before been manifeſted) of which dominion, Lordſhip, or power, M. *Tro.* and others (though I hope not knowingly) have endeavoured to deveſt Jeſus Chriſt, except they will ſay that our Lord will exercile authority over thoſe whom he never purchaſed, the very thought whereof is abominable to every knowing ſincere hearts, ſeeing the Scriptures are ſo plain, that *to this end Chriſt both died and roſe again, and revived, that he might be Lord both of the dead and the living*, & they that oppoſe this, diſparage the power of Chriſt, ſcandalize his Scepter, which is a Scepter of righteouſneſs, and make Chriſt an arbitrary uſurper, the name whereof is odious amongſt all, and (at leaſt in words) exploded by us in this Iſland. And

And as for the wisdome of the Lord, which is infinite, Mr. *Troughtons* Doctrine detracts from it, for he confesseth, *that the tenders of mercy by the Lords commands, are, and must be to all where the Gospel comes* (*though not really and in good earnest, as one saith*) yet Christ dyed not for all (saith Mr. *Troughton*.) Now I beseech thee O impartiall soul that readest this, judge what is right, and see whether it suits with the wisdome of God, to invite, perswade, beseech, and stretch out his hands unto stubborn gain-saying wretches, having never given Christ for them, nor Christ any right to them? would Christ ever have been grieved for the hardnesse of the Jewes hearts, had he not laid down his life for them? we account it folly to grieve for that which cannot be helpt, so men ignorantly tax Christ of no lesse, when they say, *God had appointed them to be har hearted and disobedient*, and yet Christ grieved for it. M. *John Symson.*

Object. *Oh but God could have softned their hearts if he would have had it so.*

Answ. But I say God never did purpose to soften any hearts, otherwise then by the teachings of his Spirit, and Prophets, and his Son; these being rejected, he leaves men to themselves, *and they bring upon themselves destruction:* Doth it suit with the wisdom, justice, and love of a man to command his servants to do that which he knows they cannot, or are not able to performe? Mr. *Troughton confesseth that God commands all to repent and believe*, and 'tis certain many shall be damn'd for unbeliefe; yet he sayes, that its *impossible that all should believe:* nay, he saies, *That God appointed them to be disobedient*, if this were true (as it is most false) where were the wisdome, justice, and goodnesse of God, when he shall command them to believe whom he had appointed to unbelief; yea damn men for being such, (*viz.* disobedient) as he had appointed them to be; but especially doth not this traduce the unfathom'd boundlesse love of God, when men shall say (as Mr. *Troughton* doth) that Christ did not die for all, and yet the greatest number of men and women shall be damned for not believing on him who payed no ransome for them; and doth not this highly impeach the power and truth of God, the holy Word of the glorious Gospell, when men shall so andaciously affirme that Christ *dyed onely for some, and*

but for a few; and that he dyed not for all. And whereas the word of Faith saith plainly that *Christ dyed for all, gave himselfe a ransome for all, for every man, for the sheep, and those that deny him, for the living and for the dead, for the world, yea the whole World.* When men I say denyes these plain texs, and like the Papists, suffer not poor souls to read them but by their Gloss; what do they but vilifie and falsifie the Scriptures, and give the truth of God the lie? The good Lord judge between us for his own truth sake. Let Mr. *Troughton* produce but one Text of Scripture for all his assertions and wee'l believe him, but the Reader may see he hath not one, but instead of Scriptures, brings his own reasons and sophisticall Arguments.

Object. *But sayes Mr.* Troughton, *if Christ dyed for all, then Christ is but halfe a Saviour, and man must actually save himselfe,* &c.

I Answer first, I have proved already that he is the Saviour of all men, and how he is so, in that he hath saved and delivered all men by his death and resurrection from the Grave, so as that none shall die there eternally for *Adams* sin.

Secondly, He hath prepared and propounded eternall life or salvation freely, when none desired it of him, and hath provided and given lawes for every soul that will be saved to walk in, (as, the Ministers about B. Castles in their nameless Paper confesse) and through Christ bestowed light to walke and work by, and what could God do more? except you would have him repent and believe, or force some to obey, and decree others to disobey, and to be a respecter of persons, which he will never be, I mean to respect persons personally considered; *the Lord is good to all,* and extends his goodnesse to all, and thereby they who turn to him shall be built up. *Of a truth God is no respecter of persons,* saith *Peter,* Act. 10. *But in every Nation he that feareth him and worketh righteousnesse is accepted of him. Cornelius* never heard of Chirst as some heard of him, yet he was accepted with God (serving him according to the light he had) which was not without Christ (though as yet he knew him not) for none are accepted without him; But Mr *Troughton* finds fault with us, *that we should ever thinke that Christ shed his blood for those that never heard the Gospel.* To which I answer,

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If by the Goſpell he meanes thoſe precious ſayings and writings of Chriſt and his Apoſtles, as he doth, for he calls it the voice of the Gospel and word of Faith; I think he hath no reaſon to except againſt us, for none of the Patriaks, Prophets, and holy men of old ſo heard it; much leſſe did *Jethro*, *Ruth*, the *Eunuch*, and many more mentioned in the Scriptures; yet I hope Mr. *Troughton* will confeſſe that he dyed for them. I doubt not but that ſervant who imployes his one Talent well ſhall receive the reward of one Talent.

Thirdly, The Scripture ſayes, *Save your ſelves from this untowardly Generation*, Act. 2. 40. *and worke out your ſalvation with fear and trembling*, Phil. 2. 12. which I underſtand to be but thus, repent, believe, obey, or uſe the meanes which God hath appointed you for ſalvation, and this no ſober man will deny to be our duty; yet when we have done that (and if it were poſſible ten thouſand times more) we are but unprofitable ſervants, and do no more merit or procure ſalvation then a poor begger ſtretching out his hand to receive a purſe of Money (if any were ſo free as to give it) doth merit, procure, or coyne that Gold or Silver which is given him, as I have before ſhewed; God might have required all dutifull obedience from us, and yet at laſt have ſent us to the Grave for ever: and as for univerſall ſalvation, which Mr. *Troughton* terrifies himſelfe and others with; I have often ſhewed how I hold it, to wit, that all were ſaved or delivered by Chriſt, dying & riſing, from the miſeries that came by *Adam*, ſo that they ſhall not for ever lye under them; and for any other univerſall ſalvation of fallen Angels and Reprobates I know nothing, for Chriſt dyed not for Angels; and as for Reprobates that deny the Lord that bought, and reſiſt the ſpirit of God, and violate the Law of Nature, that know not God, and obey not the Goſpel, they ſhall be deſtroyed for ever: yet I beleeve, that for want of a right dividing, and ſo of a right underſtanding of the word of truth, in the things by me inſiſted upon; many have runne into groſſe abſurdities about univerſall ſalvation, not being able to diſtinguiſh between ſalvation or deliverance, which is by the death of Chriſt from *Adams* ſin and ſufferings for it, and ſalvation which is through believing on him, or comming to him,

Heb. 7. 25. from our ſins, which without repentance will damne man eternally in the ſecond death: They thought (and that rightly) that all are and ſhall be ſaved or delivered from ſomething; but not ſeriouſly weighing the word, and diſtinguiſhing, concluded that none ſhall be damned or conſumed for ever, at the laſt day of Judgement, which is moſt abſurd, and ſuch a Doctrine of univerſal ſalvation (*viz.* that none ſhall be puniſhed or periſh in the lake of fire) my ſoul abhors, as alſo Mr *Troughtons* Doctrine, that any ſhall be puniſhed or periſh there, meerly becauſe it is the pleaſure of the Lord ſo to have it, or becauſe they were by *Jehovah* appointed to be diſobedient, and to be damned, or becauſe there was never a Saviour that dyed for them, or becauſe *Adam* eat of the forbidden tree, my ſoul alſo abominates; and it is the griefe of thouſands to heare that God is diſhonoured by ſuch Declarations.

Though once I confeſſe it was my judgement, but the Lord hath had mercy upon my ſoul, and now I ſee that every mans *deſtruction is of himſelfe*, and that the vengeance of eternall fire comes on men through their omitting ſome good that they might have done, or their committing ſome evill that they might have avoided, for rejecting ſome light that they might have received, or turning from what they had received, *for trampling under foot the blood of the Covenant wherewith they were ſanctified, and denying the Lord that bought them, &c.*

Object. *But ſaies Mr.* Troughton, *if it we ſhould preach that Chriſt dyed for all, this would bolſter up men in a prophane courſe, or at beſt in a generall dead faith.*

Anſw. The contrary to which is true, for one conſtant uſe that we make of this Doctrine, is to diſwade, deter, and dehort ſinners from prophaneneſſe and all manner of ſinne, and to perſwade them therefore to hate that which is evill, to die to ſinne, to live to righteouſneſſe, to love and live to the Lord Jeſus, becauſe he dyed for them and roſe againe; and we declare unto all men, that if they do not leave ſinne, repent, and live to Chriſt, but deny his word, deſpiſe his Spirit, and ſlight his blood, they ſhall be ſure to be damned for ever, becauſe they live not to him that dyed for them and roſe againe; and that

that although Christ bought them, or layed down a sufficient price for them, yea though they professe that truth, yet if in their works they deny him and follow not those further manifestations of light, which he appeares to them in, but refuse his words, and so receive him not, they shall be destroyed at the last day.

Secondly, This Doctine cannot be the Nurse of a dead faith, if truly preached and received; for this teaches men to know first by the Scriptures, that Christ dyed for them, and what a man knows infallibly he may believe comfortably, undoubtedly, and without wavering; yea all faith that is not ground-upon knowledge, is but a meere fancy and very uncertaine, when men believe they know not what.

But one the contrary, Mr. *Troughtons* Doctrine is the nursery of prophanesse and deadness of faith, or at least of sadness of soul, yea dispaire of mercy. How many poore wretches (hearing that God did appoint a certain number of persons onely to believe, and so to be saved, and the rest to disobedience and so to be damned) have desperately concluded, if I am appointed to believe and be saved, I shall be saved live how I will: and others, when they commit sinne, sooth up themselves with this conceit, it is Gods will that they should commit such sinnes, God did decree and appoint them to be disobedient, and it could not be avoided, with many such devilish conclusions, tending to all lewdness, loosnesse, and prophaneness that can be imagined: And hence it is there is so much bitternesse, wrath, hatred, revenge and strife amongst men; for did they but know and seriously lay to heart, that Christ shed his blood for those poore Creatures, that injure them, and which they so maligne, their heart would melt towards them, they would not hate their persons, nor seeke to ruine their Estates, onely abhor their vices, and seek to draw them out of the finck of their sins.

It must of necessity also be the root of a dead faith, for what life can that faith have, which is grounded upon our own qualifications?

For thus Mr. *Troughton* teaches men to Argue, Christ dyed for beleevers, sheep, saints; but I am a beleever, a sheep, a saint, there-

therefore Christ dyed for me; but the Scripture proves neither of his propositions, but teaches us better Logick thus; Christ dyed for sinners, for the ungodly, for all, for the whole world, and those that deny him, therefore for me, and this shews gracious humility, the other vaine ostentations; this gives sweet and certaine assurance of Gods love to any poore soul: the other when his qualifications are absent (as often they are) leaves the Creature in a doubtfull dispaire, whether God loved it at all; this engageth the soul to love God who loved him first, and gave his Sonne to dye for him; the other saddens the heart with feare, shakes the foundation, causing a distressed soul to question, whether ever Christ dyed for him, or her. If a faithfull Gospel preacher should perswade a prophane wretch to repent and turn to God, and the sinner should aske; What should move him to change his life? The messenger of the Lord must answer, That the goodnesse of the Lord should lead them to repentance; if the other should reply, Wherein God shewed his goodness towards him? The Embassador of the Lord must rejoyne, in that he gave his Sonne to dye for him a miserable wretched sinner, and that there is a doore of salvation open for him upon his repentance, through the blood of Jesus, or he sayes nothing; for if he should onely tell him of the goodness of God as to this life, or tell him of some wild uncertain hopes of mercy, without assuring him that Christ was Curcified for him, it would leave but a slender impression upon his spirits; and to perswade, exhort, require, and beseech a company of exorbitant sinners to amend their lives and love the Lord Jesus, is but a lost labour, if we declare not unto them the certainty of his kindness and love to them first, according to the Scriptures; for a soul will never truly love Christ except he be assured that the Lord Christ first loved him; or at best if by a preaching of the Gospel at randome, (as many do) any poor soules are fallen in love with Christ, yet their spirits are full of feare and perplexing anxieties, till they know and are assured of his love to them, and wherein that consists the Apostle *Paul* shews us, *Rom.* 5. 8. & 1 *Joh.* 4. 9. 10, 19. *Herein is love, not that we loved God, but he loved us first, and sent his Sonne to be a propitiation for us.*

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You would blame that man exceedingly, who ſhould uſe his utmoſt endeavour by all means to perſwade his Neighbour being (but a mean man) to ſet his affections upon ſome great Lady, admired for vertue, beauty, birth, and riches, being not able to aſſure his friend firſt, that ſhe loves him, and deſires to beſtow her ſelfe upon him; but if he heare it from her mouth, or have it made under her hand that ſhe loves ſuch a man, and deſires to be joyned to him in Marriage, he may boldly and withall earneſtneſs, ſtirre up his friend to affect her, and ſeeke her love, who is every way ſo worthy, and withall ſo loving to him, that is to far below her: Of no leſſe folly are they guilty, that ſpend their ſpirits in calling and crying unto ſinners to love the Lord Jeſus, and ſeeke his face, and yet either cannot or will not aſſure them, that Chriſt loved them, and layed down his life for them, thereby to move them to place their affections upon him: Nay its impoſſible they ſhould know it (and much more impoſſible they ſhould make others know it) that ſay Chriſt dyed onely for a ſmall number. If a wicked prophane wretch ſhould meet a man, and were about to offer ſome injury to him, if another ſhould come and make it evident that this man whom he is about to wrong, ranſomed him with a great ſumme out of Captivity; or when he was condemned to dye (by giving his own onely Child to dye for him) delivered him from death; this might allay his fury after the reſolution, and melt the heart of the moſt cruel hard-hearted and injurious perſon; or if it did not, it would render him the moſt odious of Creatures, the moſt ungrateful of men, and unworthy of any further pitty: And therefore it is that whereever we meet with prophane perſons that are treading under foot the Sonne of God, and crucifying the Lord of life afreſh, by ſwearing, lying, drunkenneſs, perſecuting the Saints, &c. and ſo injuring and denying the Lord that bought them; we acquaint them that he whom they wrong and perſecute is Jeſus the Saviour of the World, the redeemer of mankind, that gave himſelfe a ranſome for all, bought them with his precious blood, and dyed for their ſinnes according to the Scriptures, that thereby we may perſwade them from their impious perſecuting principles, and prophane practiſes, or elſe leave them with-

Simil.

without excuſe, but whileſt men continue ignorant of this great love of Chriſt, and do not certainly know by the Scriptures that Chriſt dyed for them, they are ſeldome reſtrained from prophaneneſſe and all ſorts of impiety, or at leaſt are filled with frequent doubtings and tremblings of heat, not knowing whether the Lamb was ſlaine for them, yet knowing that forſaking of ſin and following of righteouſneſſe, can doe no good to that ſoul for whom Chirſt dyed not, no preccpts can be available, or promiſes applicable to thoſe for whom the blood of Chriſt Jeſus was not ſhed, and ſo they ſtand ſtaggering at both; and though ſometimes through the mercy of a long ſuffering God, they have ſome ſweet taſts of mercy; yet by attending to falſe Teachers, and Satans temptations, they begin to queſtion whether Chriſt dyed for them, and then all their unſtable hopes vaniſh, and their unſettled hearts are hurried into a Labyrinth of ſoul diſtempering confuſions; the Lord pitty theſe poor Creatures, and deliver them from all ſelf contradicting; yea God contradicting Teachers, who hold the truth in unrighteouſneſs.

And whereas Mr. *Troughton* ſayes, *That men will argue, that if Chriſt dyed for all men, then for me, I ſhall be ſaved though I go on and injoy my luſts, &c.* Its nothing ſo, and they that hold that Chriſt dyed for all men according to the Scriptures, raiſe no ſuch Arguments, knowing that they that deny to ſerve him that bought them ſhal be deſtroyed; but they argue thus, Chriſt dyed for me among the reſt of men, therefore I ought to live to him, love, ſerve, and obey him, to forſake my luſts, pride, ſwearing, coveteouſneſſe and prophaneneſſe to dye to ſinne and live to righteouſneſſe becauſe he dyed for me and and roſe againe.

But Mr. *Troughton* ſaies, *That Chriſts dying for all is a ground of diſpaire to many, to which I anſwer.*

Firſt, Here Mr. *Troughton* miſerably contradicets himſelfe, for he holds that they whom Chriſt dyed for can never dye in diſpaire; and for others there was never any hopes of eternall life layed up: But here it ſeemes that there was ſomething to be enjoyed even by them who diſpaire of it, but I ſhall not dwell upon any advantages, but

Secondly I anſwer, That Mr. *Troughtons* ſuggeſtions is very falſe

false, for seeing that Christ dyed for all, seeing he so loved the World as to give his life for man-kind, much more will he be found willing to receive and save poor sinners that come to him: But Satan hath subtilly circumvented men by a great sleight, in perswading them through the Doctrine of the false Ministers (who are transformed as the Ministers of Christ) that God will save some men that live and dye in sinne; and that others who so live and dye, shall be damned; that one lyar shall be saved, and another be damned; one swearer shall be saved, and another damned; one Adulerer shall be saved, and another damned: that God is angry with one drunkard, murtherer, whore monger, and not with another, though neither of them repent; for they hold, *that it is Christ's work to act faith and repentance*; In the Creature, they hold that God was never angry with his Elect; and hence it is, that *some say, God was no more angry with* David *after he had perpetrated those horrid sinnes of murther and adultery, then he was at any other time: others hold*, (which is all one in effect) *that he forceth some to beleeve and be saved, and appointeth others to sinne and be damned, and this they call the distinguishing love of God*, which makes M. *Troughton* ask, *page* 56. *Where is the distinguishing love of God, if Christ dyed for all?*

I answer first, in that he gave Christ to dye for all men, and not for the fallen Angels. Secondly, In that he will delight in, abide with, and save such as repent and obey him, as you may see, *Psal.* 147. 11. *Jo.* 14. 21, 23. *Heb.* 5. 9. and not others, when he might have required men to have done an hundred times as much as he hath, and yet have made no such promise of further manifestations of love or life eternall, *he gave himselfe a ransome* for all, *yet he giveth more* (or a further addition of) *grace*; *He resisteth the proud* (who deny the Lord that bought them) *and giveth grace to the humble*, Isai. 4. 9. so here is distinguishing grace. First, He manifests his goodnesse, grace, or favour to men; yea all men, yea to the wicked men, and they who humbly receive his mercy and truth, shall have more even an increase every way, as I have in the foregoing part of this Treatise proved from *Jo.* 14. 21.

Another railing Accusation that Mr. *Troughton* brings a-

gainſt the truth is this, *If* (ſaith he) *we ſhall hold that Chriſt dyed for all, this will be a ready way to reconcile us to Rome*: I conceive he meanes the Papiſts, but the Papiſts generally hold that Chriſt dyed ſufficiently, but not efficiently for all; and they hold directly as Mr. *Troughton* doth in this point; that is, That his blood in reſpect of the intrinſicall merit of it, was ſufficient for ten thouſand Worlds; but it was not the intention of the Father, that all ſhould have any benefit by it; we are very unlikely then to be reconciled to *Rome* in this point, although Mr. *Troughton* (who cloſes much more with them in this point then we) about originall ſinne, and ſprinkling Infants, &c. would ſo perſwade people, that he might render the truth of God odious.

And as for conditionall Election, I know not what the Papiſts maintain; but as before manifeſted, we hold that God did appoint or chooſe all men to be holy, and thoſe that are ſo to happy. But that the naturall man hath power of himſelf without ſpirituall grace to believe in Chriſt to eternall life (as Mr. *Troughton* ſayes we hold) is moſt notoriouſly falſe; nay weare ſo farre from thinking any ſuch thing, that we know and teach every where, that the beſt of men have not power of themſelves to make one haire white or black. *But that we have all our ſufficiencie of God*, and that of his own free mercy through Chriſt he hath given power to every man and woman, to do what he requires of them; *and that every good and perfect gift is from God*, Jam. 1. 17. &c. as I have before ſhewed: Neither doe we ſay there is no original ſinne, for *Adams* ſinne was the originall or firſt ſinne; but we are not ſo ſilly, as to think there are two originall ſinnes, neither are we ſo fooliſh as with the Papiſts, Mr. *Troughton*, and all falſe Teachers in the world, as to ſay that Children bring ſo much ſinne with them into the World, as will (or at leaſt may) damne them eternally in the ſecond death, or that Baptiſme doth cleanſe away originall ſinne, as ſome beſides the Papiſts & Prelates, hold, or that men ſhall be damned eternally after the Reſurrection for *Adams* ſinne: but we ſay, that through originall ſinne all dye or returne to the duſt, as is before declared at large. And although we thus hold that Infants bring not with them into the World ſo much ſin

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as will or may cast them into the second death, yet this is no way inconsistent with the Antipædobaptists; neither doth it follow, that because children may and shall be saved, therefore they may and must be baptized; for God hath declared that unto little Infants belongs the Kingdom of God, *Mat.* 19. 14. but he hath no where commanded, or declared that they may or ought to be sprinkled with water; for they having done neither good nor evill, have no need of repentance, faith and baptisme, or any other externally or internally-purifying Ordinances, until they sinne against light, and so their consciences are defiled, which without applying the blood of Jesus, and obedience to his precepts, will never be purged againe; when men come to know whats good, yet commit that which is evill.

There is no peace of conscience to be had, without conformity to the will of God revealed to Men and Women: But doubtless its the greatest piece of folly in the world, to sprinkle little Babes under a colour of a promise belonging to them, Baptisme is a precept that followes repentance, and is of equal duration with it, even till the comming of our Lord; so that the sanctification of Infants by the blood of Christ, doth neither help the Pædobaptists nor hurt the Antipædobaptists: for whatsoever God hath done for little ones, yet we must do no more for them, then the Lord who gives the fruit of the womb, requires of us. Mr. Delamain.

Its very improbable then, that ever we shall be reconciled to *Rome* (as Mr. *Troughton* sayes) whilst we disavow the infallibility of men, the sprinkling of Babes, the taking of Tythes, or a forced maintenance, and national Churches, in all which (being the foundation and main building of the Papacy) Mr. *Troughton*, and the Parish Ministers are already reconciled to *Rome*.

Object. *But sayes Mr.* Troughton, *If Christ dyed for all, then some men may fall away from a state of grace and salvation.*

Ans. It followes not any way, but rather it argues they may not; but may and ought to hold fast that state of grace and salvation which Christ hath brought them to.

Secondly, We never say that men may fall away from Grace,

but that many have ſo done, and therefore admoniſh the Saints who are in a ſtate *of grace, to take heed leſt they fall from the grace of God*, Heb. 12. 15. *and leſt there be in any of them an evill heart of unbeliefe to depart from the living God*: and we are ſure that taking heed, never made any man to fall: But we remember how *Adam* being in the favour of God, and a good ſtate fell, how the *Iſraelites* fell, *Rom.* 11. 22. How *Hymeneus* and *Alexander* put away, and make ſhip-wrack of faith and a good conſcience, 1 *Tim.* 1. 19. And how all they in *Aſia* were turned away from *Paul*, 2 Tim. 1. 15. yea all the famous Churches of *Rome, Corinth, Galatia, Coloſſe, Theſſalonia*, with the ſeven Churches of *Aſia*, long ſince fell from the faith once given to the Saints, and are buried in oblivion.

Anſ. 3. By Grace I mean the Goſpell, we are not under the Law but under Grace, *Rom.* 6. 14. Now many have profeſt the Goſpel or Grace of God, and have fallen from it, whereas had they continued in it, they had beene ſafe, even our enemies themſelves being judger. But they did but ſeem to profeſſe the truth. I anſwer, Then they did well to fall from a ſeeming profeſſion which is hypocriſie; tis a vertue to forſake an evill way, *but many have forſaken the right way*, 2 Pet. 2. 15. and concerning the faith have erred and put away a good conſcience.

Mr. *Powel.* Object. *Oh but that was but ſeeming faith and a bad conſcience*; to which I anſwer,

Anſw. 1. Then *Paul* bids *Tim.* hold faſt ſeeming faith and a good conſcience, for the Apoſtle bids him hold faſt that which ſome had put away, 1 *Tim.* 1. 19.

Anſ. 2. It ſeems alſo that *Hymeneus* and *Alexander* were delivered to Satan, for putting away ſeeming faith and a bad conſcience, whereas they ſhould rather have been commended and highly praiſed.

Anſ. 3. The Scriptures ſay, faith and a good conſcience, men ſay, it was ſeeming faith and a ſeeming good (other ſay a bad) conſcience, believe the Scriptures or men, which you pleaſe.

But men cannot endure to heare that there is any poſſibility of falling from the favour of God, for this would check them in

in their full career of ſinning; but they would fain have pillowes ſown under their Arm-holes, and heare that whatever ſinnes they commit, yet God is not diſpleaſed with them; and that whatſoever they do, God is not angry with them, contrary to *Mal.* 2.17. of whom I demand what they think if *David* had dyed in the act of Adultery, or before his repentance? I know what ſome have ſaid, that *David* was as fully in the favour of God in the time of his ſinning as ever he was; but for my part I think ſuch Doctrine is moſt horrid and diſmall, the ſinck of ſinne, and the enemy to all cloſe walking with God, the decay and ruine of the power of godlineſſe; and a little will reconcile the brochers of it to the Ranters. I am of Chriſt's mind, *Except ye repent ye ſhall likewiſe periſh*, Luk. 13.3. And of the Prophet *Ezekiel's*, *When a righteous man turneth away from his righteouſneſſe, and committeth iniquity, &c. all his righteouſneſſe which he hath done ſhall not be mentioned; in his treſpaſſe that he hath treſpaſſed, and his ſin which he hath ſinned in them ſhall he die*, Ezek. 18. 24. And of *Pauls* mind, *If any man draw back, the Lord will have no pleaſure in them*, Heb. 10. 38.

Laſtly, I do not ſay that Mr. *Troughton* may fall from a ſtate of grace, but I pray with all my ſoul that he may come up to it, and continue in it; therefore he need not be offended, and I am certaine no ſoule that truly feares God will diſlike that Doctrine which perſwades to perſeverance, and diſſwades from careleſſeneſſe and Apoſtacy.

Object. *Laſtly, ſayes Mr.* Troughton, *if we hold that Chriſt dyed for all, this may be an occaſion to viliſie and debaſe the Scriptures, for they that ſo hold, do affirme that the Sun, Moon, and Stars, and fruitfull ſeaſons, reveale Chriſt as a mediator ſavingly, &c.*

Anſ. 1. God hath given unto men three principall wayes of Teaching, nature teacheth, 1 *Cor.* 11. The heavens declare (or preach) *Pſal.* 19. 1. and his written Word declared by *Moſes* and the Prophets, Chriſt and his Apoſtles. Now there are no men upon the face of the earth but have the two former, and where the Lord affords thoſe onely, he expects obedience accordingly; theſe leave men without excuſe, for mans eternall wel-fare ſtands not upon how much light or truth is manifeſted, but how that which is manifeſted is obeyed and followed.

Anſ. 2.

Anſ. 2. Where theſe are, if the word of truth and peace preached by Jeſus Chriſt may be enjoyed, and is rejected, then the others will not ſuffice.

Anſ. 3. As under the Law there was a dark diſcovery of Jeſus, yet ſufficient as to that diſpenſation, ſo in the teachings of nature and the creatures; there is ſome diſcoveries of mercy and goodneſſe in and from God which is not without Chriſt, and will be found ſufficient to thoſe who have no other means, *For God accepts where there is a willing mind, not according to what men have not, but according to what they have*, 2 Cor. 8. 12. *and will require according to what he gives, if Chriſt may be judge*, Luk. 12. 43.

I ſee ſome very inquiſitive, what ſhall become of Heathens, Turks, and Jewes &c. others inſulting over them, judging and cenſuring them as a people of whom God hath no regard: but who art thou that judgeſt another mans Servant, look not how little they have, and what ſhall become of them, but how much thou haſt, and what is required of thee; and know that God will expect of thee a ſuitable improvement, taking this withall for the debellation of thy haughty thoughts of thy riches, that as he that hid his one Talent is condemned, and he that imployed well his ten Talents commended; ſo whoever makes his own Talent two ſhall be rewarded, when thou that boaſteſt with thy great light and many Talents, (if not improved according to the Doners will and bounty) maiſt be receive the greater condemnation; it ſhall be eaſier for *Tyre*, *Sidon*, *Sodom* and *Gomorrha*, at the great day of the Lord, then for *Chorazin*, *Bethſayda* and *Capernaum*. Neither let any man think that anothers improvement will excuſe him, or that he may build his faith, or what men have written in theſe things of which I have treated, but on the Rock of ages, and the Doctrine of the Prophets and Apoſtles, whoſe pure rule and perfect propheſies, diſcover to us the truth of theſe things wherein men differ.

Mr. *Troughton* would perſwade men, *that its but a fiction to ſay that Chriſt dyed for all, becauſe it is not ſaid in the Scripture that Chriſt dyed by name for thee* John, Thomas, Robert, &c. *their is no ſuch particular Scripture revelation.*

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I grant there is no such particular revelation, and therefore we affirme with the Scripture that Christ dyed for all, that to *John*, *Thomas*, *Robert*, or any other man may have a ground to believe that Christ dyed for every one of them; 'tis true if Christ did not dye for all, then no man can certainly know that Christ layed down his life for him, except he could finde both his names written in the Scriptures. And I appeal to every wise and impartial man, whether Mr. *Troughtons* Argument doth not evidently conclude against himselfe; for what need is there that every mans name should be recorded in Scripture, seeing Christ gave himselfe a ransome for all: But if that were true that Christ bought only a small number, then its requisite that their names should be expressed, or else no man can positively conclude, that Christ dyed for him: as for example, If a pardon should be sent to all the prisoners in a prison, there is no need of nominating them; but if it be onely for two or three amongst many, their names being not mentioned in the pardon, the bringer of the pardon cannot tell who to call for, nor the Keeper of the Prison whom to release, nor the prisoners to whom it relates; for if a man should come to a place where a thousand prisoners lay bound, and should pretend that he comes with joyfull tydings to them, and then at last tell them that two or three of them are onely redeemed, though every one of them may have some hopes, yet no man can know who it is till their names are manifested, but if the act of Grace be sealed to them all, every one hath a certaine ground of serious rejoycing; by this you that love the truth and peace, may see the bottome of Mr. *Troughtons* errors, and depth of his wisdome. *Simil.*

Who teacheth men in the next place to argue thus, *Whosoever beleeveth on Christ shall be saved: But I believe in Christ, therefore I shall be saved.* M. *Trough.* Argument.

For Answer hereto, Consider how improper it is for men to tell men they must beleeve in Christ before they know who he is, and what he hath done for their soules, except you would have men beleeve they know not what, and to walk by an implicit faith, as Mr. *Troughton* doth; and then you will soon be reconciled to *Rome*. The Scriptures teach us another Doctrine,

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Ye may know *and believe*, Isai. 43. 10. They that knew *thy name will put their trust in thee*, Psal. 9. 10. *we have knowne and believed the love that the Father hath to us*, Jo. 4. 16. *Let all the house of* Israel know *assuredly, &c.* Act. 2. 36 *after they have escaped the pollutions of the world through the* knowledge *of our Lord and Saviour*, 2 Pet. 2 20. *I know whom I have believed*; *I know that my Redeemer liveth, &c.* Men will hardly give credit to, much lesse rely upon him they never knew; and therefore when Christ askt the blind man whether he did believe on the Sonne of God, he answered and said, *Who is he that I might believe on him?* Jo. 9. 35. 36. He must know him before he could believe on him.

Object. But *saye* Mr. Troughton, *'Tis the will of Gods purpose who Christ dyed for in particular; and therefore thou canst not fetch the ground of thy faith from thence, but looke to the generality of the offer of grace, and command to believe.*

Ans. 1. I grant it, and its that which I ever say that no man hath a ground to believe that Christ dyed for him, if he dyed for some particular persons only.

Ans. 2. *It* seems then, *there is a generall offer of grace*, and a precept of God, *commanding and encouraging to believe.* I intreat the discreet Reader to consider what clear truth Mr. *Troughton* professeth, and how he hath with one hand ruined that great building of the Doctrine of restrained Redemption; which he and many more with all their hands, heads and hearts have laboured (almost these two hundred years) to raise up: for seeing there is a Generall tender of Grace and manifestation of goodnesse from the most high God, that offer is reall or not. Mr. *Troughton* I thinke dare not say that it is not reall (though I feare dares say any thing, or else would never have restrained and limited Scripture Redemption) for then he makes God like the worst of men: If it be reall, then I have all that granted which I argue for, as fully as my soul can desire. For if there be a generall and reall offer of Grace from God: (as most certainly there is) surely then Christ dyed for all, or else God offers grace to them, and commandeth and encourageth them to believe for whom his Sonne never dyed, and consequently to whom that grace could never have done any good.

Object. *But God fore-knew they would not receive it.*

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Anſ. But he fore-knew as well that by thoſe abilities by him given them, they could and might have received it; and therefore he offers it that they may be left without excuſe, which could not have beene if the tender had never been made, and that in good earneſt too: though Mr. *Sympſon* in halfe ſayes the contrary. And wherein is the firſt act of Grace manifeſted, but in Gods giving of Chriſt to *be a propitiation for the ſinnes of the whole world.* That then which is the firſt and principall manifeſtation of grace or love (which are all one) is Gods giving his Sonne to dye for ſinners, and doubtleſſe is firſt and principally to be made knowne to the world, that they may know and believe the love of God, and ſo come to turn from Idols to ſerve him that ſo loved them, or elſe we ſhall make a prepoſterous preaching of the Goſpel. What Mr. *Troughton* ſayes, *That we are not to looke at Chriſts dying for us, but to the precept of* God *for our encouragement to believe*, is utterly falſe, and meerly legal; for all obedience that is not grounded upon love to him, whom we obey is little worth: But ſelfe contradictions breake no ſquare in Mr. *Troughtons* Doctrine, as you ſhall ſee in the next place, where he ſaith,

The command to believe and come to Chriſt is open and revealed, but who Chriſt dyed for, is ſecret and hid; neither is Gods call and command, that thou ſhouldſt repent and believe, grounded upon Chriſts dying for thee in particular. M. *Trough.*

I Anſwer, 1. This laſt clauſe is in part true, for its grounded upon his dying for all in Generall, ſee *Joh.* 3. 16. and ſo is the firſt (*viz*) that the command to believe is open and revealed; but that it is a ſecret thing who Chriſt dyed for, is untrue; for there is not any one thing in all the Scriptures more fully and plainly revealed, then this, as I have clearly proved But if it be a ſecret, how came Mr. *Troughton* to know any thing of it, in reference to himſelfe or others.

Anſ. 2. If a man have a concait at large that Chriſt dyed for him, or a certain knowledge that he dyed for all; yet if a man apply it not to his own ſoule in particular, his faith will be but ill founded: For if certaine knowledge of every truth be the ſure ground of every act of ſaving faith, how can I believe that Chriſt dyed for me in particular, except I firſt know that he

dyed for me in particuler? and how any man can know that but by confessing that he dyed for all, let any soul judge. But many that would be thought Christians, are growne just like the Jews; yea the Pharisees, that have high thoughts of themselves, and despise others, and that Christ never bought wicked men and Hereticks, but onely seemed so to doe. If I could see the man that hath not been a wicked man, or a Heretick, I should (it may be) say so too; but there is not that man on the face of the earth, that hath not beene one or both of these, as every humble heart will ingenuously confesse; and that it was the knowledge of the love of God in Christ, that drew them out of the sinck of sinne, superstition and error, led them to repentance and obedience, and so to peace of conscience and joy in the Lord, the spirit of God in the Word, and their owne experience can and will testifie with many thousands.

Obj. But (sayes Mr. Troughton) *There are many thousands of precious Saints, some yet alive, and other at rest with the Lord, who had true faith and peace of conscience, and yet were strangers to the Doctrine of Christs dying for all men.*

I Answer first, So there are that never knew that Christ suffered at Jerusalem; yea many thousands that never heard of Christ, as Infants and others, who dye before they have done or known good or evill; and others that were ignorant of many pure divine truths in all ages and places of the world.

Answer, 2. Suppose it be so, doth that argue that when we may have more and clearer light and knowledge in the love of God and matters of salvation, that we should neglect and oppose it, though they who are invincibly and inevitably ignorant of many heavenly truths may be happy, yet they who resist them cannot be so.

Answer, 3. If they had true faith and joy in the Holy Ghost, who did not certainly know whether Christ dyed for them or no, (they living under such Ministers onely, that held that Christ dyed onely for some) what strength of faith, peace of conscience and rejoycing in the Lord may they have, who know, and can prove by many plaine texts of Scripture, that Christ dyed for them? How may such souls exult and leap for

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joy through the love of God, who know and believe the love of God to them.

A man who desires such a one to wife, may sometimes be at peace and quiet in his minde, and have some hopes of attaining his desires; but when he knows that he is believed by her whom he loves, his joy is more solid, and his minde more setled. *Simil.*

Answer, 4. I, and many more (who have knowne both states) can testifie that our joy, peace, love to God, faith and knowledge &c. were very weak, low and mercenary, when we the Doctrine of Christs dying for all: (although some of us profited above many our equals, set a good face upon the businesse, and were able to say much against the truth) and for my owne part, I disputed so long against Christs dying for all, that at last I could not tell whether he dyed for me, and would have given a thousand worlds if it had been possible to have knowne it by the Scriptures, wel knowing that no other evidence can possibly satisfie a doubting heart, except we shall decline them, and the same to Enthusiasmes, and spirits that are to be *accursed*. For if any brings glad tydings to us, any otherwise then the Scriptures declare them, he is so to be accounted, *Gal.* 1. 8. 9. What he sayes about Christs mericing faith for men, is a wild Popish assertion, no where found in the Scriptures; having no savour of the forme of sound word, is very inconsiderable and contrary to what he sayes in *page* 47. of his Book, *that the commands of God* (of which, that we should believe, is one of the chiefest, 1 *Joh.* 3. 23.) *shew not what God or Christ hath done for us, but what is our duty to do.* (But for M. *Trough*, and all men of his judgement, to contradict themselves is is no new thing, as I know by sad experience in my former ignorance.)

But I shall through Gods helpe answer his question: which is this, *Let me aske our Adversaries this question, What men are bound to believe for the peace of their Consciences, when they take it for granted already, that Christ dyed for them*, being comprehended in the world of man-kind?

I Answer, 1. That he is raised and ascended up, without which we had been in our sins, 1 *Thes.* 4. 14. *Jo.* 20. 17. *Act.*

Answer, 2. They ought to believe that he is the Sonne of God, the Christ, (*i. e.*) the onely Anointed King, Priest, and Prophet, who alone is to mediate, gives Lawes, and teach the feare of the Lord, who (and none else) is to be heard in matters appertaining to Gods worship, and the gathering and govering the Church or Congregation of the Lord, *Jo.* 6. 66. *Act.* 2. 36. 1 *Tim.* 2. 5. *Isai.* 9. 6. with 33. 22. *Heb.* 7. 17, *Jo.* 6. 14.

Answer, 3. *We must belive all the Commandements*, Psal. 119. 66. Yea, *All things that are written in the Law and the Prophets*, Act. 24. 14, Now by beleeving his precepts; I doe not meane that we should onely believe that they are his, and that they are true and righteous, &c. Although this be truth, and must be first believed, and relates to that which some call faith of assurance, (in that we beleeve and are sure that they are the commands of Christ) But we must adhere to them, apply them to our hearts, and apply our bodyes and soules to the practise of them. And hence it is that all Gospel obedience is sometimes concluded under the name faith, as *Rom.* 16. 26. and all disobedience of times, is comprehended under unbeliefe, as *Heb.* 3. 19. *compared faithfully with* Rom. 10. 16. And without this obedience of faith, or faithfull obedience to the Gospel, or will of God, or light revealed to us; there is no peace of conscience to any man or woman in the world. Disobedient persons may close their eyes, stoppe their ears, and harden their necks, and yet blesse themselves in their hearts, saying they say shall have peace; they may for a space be a sleep in sin, insensible of wrath, yea perswaded that they are children of the most high, and in favour with the Almighty; that they are Disciples, Saints, Christians, and the chosen of God; but ere long again, their consciences being awakened, considering how far they differ and stand at a distance from the commands of Jesus, their hearts condemne them, or at least are full of doubts, feares and flashings of terrour; they question their present and future state, and are amazed at the wrath which the light or Law of nature presents to their soules: the truth they oppose, the errors they maintaine and practise, their bosome, darling, closet sinnes, stare them in the face; but above all, their continual

tinuall incertainty about Christs dying for them, and their election, &c. do so perplex their spirits, that there is no peace to them; whereas they who know and so believe, that Christ dyed for for them, are by that love of his constrained to love him, compelled to come into his wayes, and obey his commands, and thereby they *have the answer of a good conscience before the Lord*, 1 Pet. 3. 21.

4thly. They are to believe all the promises of the Lord both in this life and that which is to come, *Luk.* 11. 13. *Such as these*, Act. 2. 38. *Repent and be baptised, &c. and ye shall receive the gift of the Holy Ghost*, Act. 10. 43. *Whosoever beleeveth on him shall receive remission of sinnes*, Mark 16. 16. *he that beleeveth and is baptized shal be saved*, 10. 22. *He that endureth to the end shall be saved*, 1 Jo. 1. 9. *that if the Saints confesse their sinnes he will forgive them, and the blood of Christ shall cleanse them, &c. That the Lord Jesus shall come the second time*, Heb. 9 28. *that he shall raise up the just and unjust*, Act 24. 14. *yet the dead in Christ shall rise first; this is the first resurrection*, 1 Thes. 4. 16. Rev. 20. 5. *that Christ shall raign and prosper, and execute judgement and justice in the earth*, Jer. 23. 5. *yea he shall reigne till he hath put all his enemies under his feet*, 1 Cor. 15. 25. *that he will give the Kingdome to the Saints of the most high the little flocke, that heare his voice and follow him*, Luk. 12 32. *that they who do his commandements shall have right to the tree of life, and enter in by the gates into the holy City*, Rev. 22. 14. *where they shall see his face, behold his glory, be like him and with him for ever, where they shall know as they are knowne, see him as he is, and rest with him under the crown of everlasting peace, joy and righteousnesse to all eternity.*

In a word, They are to believe that he who dyed for them, hath so justified and delivered them from the one offence of *Adam*, and the miseries that came by it, that they shall not for ever lye under them; and that they shall never be accountable or punished for that sinne, after they are raised from the Grave.

2dly. That if they repent and turn from their sinnes (be they never so many, great, open, secret, old, festred sinnes) God will pardon them through Christ, according to the promise, *Isai.* 1. 16. 17. and that *Isai.* 55. 7. *Let the righteous forsake his way, and the wicked man his thoughts, and turne to the Lord, for*

he will have mercy on him, and our God, for he will abundantly pardon. The Lord is not wanting to convert us, or to doe whatsoever he hath promised for the turning of us to himselfe *They that come to the Lord must beleeve that he is, and that he is a bountifull rewarder of them that diligently seeke him,* Heb. 11. 6. They must constantly apply the sufferings of Christ to their hearts, and their hearts and mindes, bodyes and soules to his statutes, alwaies believe their Resurrection from the dust, and those glorious joyes and songs of Triumph and peace, which are in the mansions of blisse; this will *purifie the Saints,* 1 Jo. 3. 3. 2 Cor. 7. 1. Thus believing they become eighteous through Christ, *and are justified, from what they could not be justified by the Law of* Moses, *Act.* 13. 39. *And being justified by beleeving, they have peace with God through Jesus Christ our Lord,* Rom. 5. 1. Exercising themselves in these things, as the Apostle *Paul* did himselfe, *Act.* 24. 14. 15. 16. *they come to have a conscience void of offence toward God and men.*

They are to believe that God hath freely redeemed, justified, sanctified, and saved them through the blood of his dear, onely spotlesse Son, from that destruction which *Adam* brought on all man-kind by his sinne, that fury is not in God (in reference to that offence) and the believing of this great and infinite love with the heart, will so cleanse and sanctifie poore soules, that they will thereby come to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world, *for with the heart men believeth unto righteousnesse*: Yea, this love known and believed, will constraine sinners to confesse the Lord that bought them, *and so with the mouth confession is made unto salvation,* Rom. 10. 10. which salvation also they are to believe and wait for, knowing certainly that our Redeemer Jesus Christ *will come and will not tarry.*

Thus have I answered Mr. *Troughtons* Question, and shewed what men who know that Christ dyed for them are to believe, for the peace of their consciences. Much more might be added, but I proceed to speak a word or two, to the conclusion of Mr. *Troughtons* Book, that I may also draw towards the conclusion of this worke.

M. *Trough.* Conclusion

We declare unto you in our Ministry (saith he) *That Christ dyed*

ed for all, for all the world, for every man and woman that shall believe on him, and accept of him upon the termes of the Gospel; and is not here encouragement to poore sinners, be their sinnes never so great? Thou art not excluded by name, and why shouldst thou exclude thy self through unbeliefe?

This Mr. *Troughton* calls the conclusion, (he might rather call it the confusion) of his small Tract (as he termes it.) For as I shewed you before he pul'd downe the maine building of his opinion, *in his 61. page, By confessing that there is a generall offer of Grace; and* page 62. *where he confesseth there is an universalitiie of the offer of Christ,* (**which offer none that regard the honour of God, will doubt to be reall**) and here he razes the very foundation of his contradictious Doctrine, in that he acknowledgeth, *that they who misse of mercy, exclude themselves through unbeliefe, and* (*like men refusing helpe when they are almost drowned*) *bring destruction to themselves through their neglect or refusall, not striving to lay hold of mercy that they might be saved, but questioning whether Christ were offered them with an intent to save them.* From whence these Coclusions do very freely flow.

1. That there was mercy for them to lay hold on by faith, who perish through unbeliefe.

2. That they who enjoy not this mercy, exclude themselves from it.

3. That it is beyond doubt and question, that Gods offer of Christ to men, is with a purpose of his part to save them.

4. That they who would be saved by Christ, must strive to lay hold on him; all which are pure heavenly and eternall truth, and comes from Mr. *Troughton* as blessings from *Balaam*, his heart dissenting from his hand and tongue. For another while you shall find Mr. *Troughton* peremptorily concluding, *that God never intended his Sonne, or mercy by him to all, as* page 52. *of his Booke, where he speakes these very words in effect; that it was not the purpose of God to give his Sonne to dye for all, and that his death should be a sufficient price for all, was never intended by God.* Now how should God send down his Sonne to save that which was lost, and yet not give him to dye for them, or that he should offer his Sonne to more then he gave him to dye for is senselesse to imagine, except we should make God a mocker of his poore

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undone Creatures, (as Mr. *Troughton* and others sometimes do) In another place you shall heare him say, That God appointed or decreed men to be disobedient; How then can their destruction be of themselves? yea how can their sin be of themselves, if God appointed them to be disobedient? Another while that Christ meriteth faith for the Saints, and that he worketh or acteth faith in the Creatures, how then can that be true which he sayes here, that men must strive to lay hold on Christ, and they that do not, perish through unbeliefe? Can there be any possibility that they should believe, for whom Christ meirteth not faith, seeing all that do believe had faith merited for them? and it was not they that believed, but Christ in them, or that they believed at least by an unresistable power: Sure then they laid not hold of the rope, as Mr. *Troughton* sayes, drawing men out to doe, not asking questions; much lesse did they strive so to doe: but the rope laid hold on them, and pluckt them up whether they would or no. And thus you see that Mr. *Troughtons* Doctrine is but like ropes of Sand, it holds not together, none can lay any sure hold of it, it wil not hold his own weight, for what he fastens in one place he breaks in another; and what truth he speaks in one leaf of his Book, he leaves, yea denyes in another; what he builds in a moneth, he throwes downe in a minute. For how is it possible that any soule can beleeve in God or Christ through his Teaching, for he sayes that God did not give his Sonne to dye for all, yet he offers grace to all, that Redemption is not universall, but the tenders of Christ are universal: That God did let or send downe Christ to save lost man, and they are not to question it; but yet he appointed the greatest part of men to be disobedient: That men exclude themselves by unbeliefe; yet there was never a Christ for them to believe, (except they would believe on one, that never dyed for them) That God decreed both the sinne and suffering of the Creature; yet their destruction is of themselves. With a hundred more of such contradictions which may be found in his, and other mens Books which maintaine his *Opinion*, which leaves many poore soules in the darke, many in despaire, more in prophanness; and builds up the rest as I have shewed, upon an uncertaine sandy foundation.

This

This he calls his or their Miniſtery, and well he may, for it's not the Miniſtery of Chriſt, or miniſtration of the Spirit, for where doth the Spirit of God ſay, Chriſt died for all and every man that accepts of him: (this Doctrine ſets a ſoul to accept of Chriſt before they know what he hath done for them) The miniſtration of the Spirit ſpeaks thus, that he died for all, for every man, for the whole world, ſinners, heretikes which deny him, and they that receive, accept, or believe on him ſhall not periſh, *&c.* and this is the doctrine which we teach, which the Lord hath bleſt, bleſſed be his name, to the converſion and conſolation of mine and many thouſand ſouls within theſe ſeven years.

Thus you ſee the concluſion of M. *Troughtons* little Tract put forth to leſſe purpoſe, which though ſome may judge legitimate, yet ſuch as have ſeen what men have formerly writ on this ſubject, will diſcerne that it's but borrowed out of other mens works of this kind, yet he begs a bleſſing on his Babe, but if ever his wiſdome returne to him, and his eyes are opened to ſee the deformity of the ſelf-contradiction and ſoul-diſtraction that is in it, he will fly from it as *Moſes* from his changed Rod, and rather curſe the day that this miſhapen Monſter came to light, to reſtrain and limit Scripture-Redemption.

M. *Roſbery.* M. *Owen.* M. *Rutherford.* M. *Stalham.*

I wonder what uſe M. *Tro.* can put his Doctrine to, it affords no encouragement to the rebellious to come in, for if they ſhould be of that number which Chriſt died not for, (which is far the greater, if M. *Tro.* doctrine were true) it will not benefit them at all as to their eternall ſtate, it can yeeld no ſolid or certain comfort to a drooping heart; for if Chriſt did not die for all, ſtill he doubts, whether he died for him: And if God appointed men to be diſobedient, how dares M. *Tro.* reprove them for being ſo? no ſound exhortation to repent and believe ariſes from his tenets, for he ſayes, God hath not enabled his creatures to do either, but it muſt be done in them by an irreſiſtable power; he can never convince a ſoul of the riches of the grace and love of God to him, for nothing will do that, but the unerring evidence of the Spirit in the Word of God, and where that ſayes Chriſt died for all, he denies it, and ſayes the Scripture means no ſuch thing; it ſends forth no dehortations from vice, for he ſayes, that they who are partakers of the Grace, the ſtate

(to use his expression) can never fall finally from it, nor they that Christ died not for, shall never come to it; and what need M. *Tro.* dissuade any man from an evill way by this doctrine? And how can he inform any poor soul of the great kindnesse of God and Christ to him or her, when he cannot clearly prove by expresse texts of Scripture, that Christ died for them? He may say thus, seeing Christ did not die for all (which is his doctrine) then this serves to reprove them that say he did, and that is *Isaiah, Christ, Paul, Peter* and *John*; and seeing God hath appointed most men to be disobedient, this may encourage and comfort them in their disobedience, in that they do what God appointed them to do; and seeing God commands all to believe and accept of Christ, yet hath not given power or ability to any so to do, (as he says) it shewes what a hard Master God is, who requires of his creatures that which they can never, yea that which at least he never intended the greatest part should perform: And seeing those that he calls Saints can never fall away from that state, this may incourage men to go on in sin, and cry peace and safety, till suddain destruction hurles them into endlesse misery. And though M. *Tro.* will not in words make such uses of his Doctrine, yet Satan hath and doth prevail upon thousands, (the more's the pity) to make such uses of it, they so naturally arising from those positions which he maintains, I know that such uses are wicked, much more is the doctrine that yeelds them; if such fruit be to be abhor'd, (as sure it is) much more the tree that bears it, a good tree cannot yeeld such corrupt fruit; the great God lay his Axe to the root of it, and pluck up every plant that his hand hath not planted; *not by might, nor by power, but by the Spirit of the Lord.* But if Mr. *Tro.* hath better uses, which clearly come from his doctrine, I wonder he did not produce them; for my part I shall as briefly as I can shew you that read these things, what uses the Lord hath taught me by his Spirit in the Word to make of the Doctrine that I hold forth, and which M. *Tro.* calls hereticall, erroneous, and corrupt opinions, *A corrupt tree cannot bring forth good fruit*: search therefore courteous Reader, and see whether the uses I am by the strength of the Lord about to lay down be good, and then whether they be not the naturall and genuine issue of those doctrines which men call hereticall.

1. If

1. If Christ died for all (which is *Pauls* Doctrine and mine) for the world, for the whole world, for every man, as the Scriptures say, &c. it may serve to convince M. *Tro.* and every man and woman that he died for him, and her that hears this glad tidings, and that there is good news, or Gospell for them, and also to convince them of sin who believe not on him, which could not be, if he died not for them. *Doct.* 1.

2. It serves to reprove them that continue in sin, and act contrary to him that gave his only Son to die for them.

3. It informs us of the great and infinite love of the Father, that gave his only Son, & he his deareſt hearts bloud (firſt virtually in the promiſe, then actually in perſon) rather then loſt man ſhould want a Redeemer, and withall to inform men of the horrid and odious nature of ſin, which nothing can fully take away without the bloud of the Son of God.

4. This may ſerve to perſwade, yea conſtrain ſinners, who do all live through Jeſus Chriſt, to love him that loved them firſt, and gave his Son to be a propitiation for them, and to keep his Commandements, that is, to live to him that died for them and roſe again.

5. This may encourage the greateſt ſinner that groaneth under ſin, to forſake ſin, and come to Chriſt, who (ſeeing he lov'd him ſo well as to die for him) *will in no wiſe caſt him out*, when by the word or teachings of God (which are his drawings) he comes to him.

6. To reprove obſtinate proud Rebells, *who deny the Lord that bought*, and dare ſin againſt ſuch grace and kindneſſe, as is ſeen by the Fathers giving his Son for them.

7. This ſerves to leave all men without excuſe, they cannot ſay that God hath not *commended his love to them*, ſeeing he hath written it in legible Characters of his Sons bloud.

8. Here is conſolation for the Saints, who through the knowledge of ſuch love have been drawn to obey God, they know whom, and in whom they have believed, and are as ſure that Chriſt died for them, as if he had told them with his own mouth, in that they believe the Scriptures affirming that he ranſomed all.

9. This may ſerve to them as an antidote againſt ſin and er-

rors, *in that Christ died for their sins, according to the Scriptures.*

10. It may serve to incite us to love every creature with the love of good will or pity at least, when we remember that Christ died for them as well as for us; oh if this doctrine were fully known, it would so increase love, and quench hatred, discord, and debate, peace, justice and mercy would florish, and wars, oppression, and cruelty would be banished; some beams of this universall love of God beginning to shine forth upon the hearts of our Commanders, Rulers, Judges, &c. have inclin'd them to more clemency, righteousnesse and pity then some former times have afforded, and as it is more manifested, we shall doubtlesse see more of God (who is love, and lov'd us when enemies) appearings. 'Tis true, a man that truly fears God cannot delight in an ungodly person, neither can our heavenly Father, yet he doth them good, and the Saints desire the conversion of their enemies, and will do good unto all, according to their ability, and their fellow creatures capacity, and though they hate the vices of men, yet they love their persons, so as that they will exhort, intreat, and admonish them to come in to the Lord that bought them, and not seek the ruine of their bodies, states, reputations, and souls, as I fear too many, who deny the death of Christ for all, would if it were in their power, and could wish that there were something in force like that Popish Statute *de Haereticis comburendis*, as appears by their continuall appeals to the civill, yea and military powers, their complaints and petitions against such as hold the truth in love, by all means labouring to perswade the Magistrates to unsheath their swords, to cut off, banish, or silence by might of men those who are full of might by the Spirit of the Lord to declare against their corrupt principles and practise, they have a zeal, but not according to knowledge, for did they know what love the Father hath shewed those whom they maligne, and what sweet communion they have with God, and that God lov'd those whom they hate, so as to give his Son to die for them, they would never suffer that cursed root that beareth gall and wormwood to spring up in their hearts, but would endeavour to *instruct them with meeknesse*, or contend against them, at least with the sword of the spirit: But this they do not, but by all meanes

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ſeek their impoveriſhment and ruine, and will not ſpeak to them, though they bring the ſame doctrine which Chriſt and his Apoſtles taught, they ſhun diſputing with them, under pretext that they are Heretiques, and reject them, not knowing that that adviſe is proper to thoſe that are members together of the Church of Chriſt, and not thoſe that are of different Churches, for what authority hath any Church to caſt out or reject one that is not immembred with them; but the truth is, theſe men are afraid of the light, and have no love to ſuch as are of *Pauls* opinion, that Chriſt died for all, and therefore they incenſe authority, gnaſh their teeth againſt them. But we know that Chriſt died for them, and deſire that they alſo may know it, and by that goodneſſe be led to repent of all their evills, and in particular of their envy and conſultations againſt the Saints of the moſt high, who believe, as the Scripture ſaith, and will not receive the corrupt gloſſes which men put on them, or the ſad and dark concluſions and conſequences which they draw from them. In a word, if Chriſt died for all, this may ſerve to keep the poor ſin-ſick ſinner from deſpair, and the proud tranſgreſſor from preſumption, to reprove ſuch as give the Scripture, yea the Spirit of God the lye, who in ſo many places hath clearly evidenced it, yet they deny what is there written, and would have us rather adhere to their expoſitions, which are all darker then the text,

Again, if God hath of his free mercy in Chriſt appointed and ordain'd all men to ſerve him, and furniſhed them with every thing neceſſary for ſo doing, ſo that all Nations may know and believe him, through that light which lighteth every man which cometh into the world, according to that manifeſtation of it which ſhines forth to them; (as undoubtedly he hath) then this ſerves to reprove ſuch as ſay God did appoint ſome men, as men to be diſobedient, that is to ſerve ſin and Satan. *Doct.* 2.

2. Such as teach, that God hath not enabled all his creatures to do what he requires of them, but that he exacts more of his creatures then he hath given ability to perform, and ſo make God as an auſtere man, as the wicked ſervant did, yea as bad as *Pharoah.*

3. This may ſerve fully to convince every ſober ſpirit of the reall truth of thoſe ſayings, *thy deſtruction is of thy ſelf*, and that the

the damned bring upon themselves swift destruction.

4. It serves to clear the pure justice of God, and leave all without excuse, when they hear that God through his Sons blood hath made all Nations of the earth to seek him, and in order thereto, hath done what could be done for his Vineyard.

5. This may serve to stir up poor creatures to be thankfull, and admire the riches of grace, and speak good of the name of the Lord so mercifull and bountifull, and to incite them to arise and be doing, (1 *Chron.* 22. 16.) and God will be with them, some to hear, search, read, inquire, that they may know and believe the Lord, and them that come to know and apply his love, to repent and be baptized, to separate from the world, and such again to continue in the grace of God, in the fellowship and doctrine of the Apostles, in breaking of bread and prayers, in praising of God, in holinesse of life, watching against sin, and for the coming of their Lord and Master Jesus Christ; 'tis true, all are not capable of the same exhortation, for to exhort a wicked man that never yet believ'd the Gospel, to pray and break bread with the Saints, & wait for the day of Christ, is preposterous; but to exhort such to hear, to seek, or inquire after God, hear, read, and search the Scriptures (that so they may come to know, believe and repent) is suteable to the direction of the Spirit through the whole book of God, who hath enabled men and women come to years of discretion, (so as to discern betweene good and evil) thus to do. To call them to baptism, and so make them members of a visible Church, who never heard of God, is ridiculous, and M. *Tro.* himself (in his Epistle to the Reader) confesseth it under his own hand, *That visible title to, and interest in the Covenant of Grace, consisting in a serious profession of the Christian faith, accompanied with a suteable conversation, is that which constitutes a member of the visible Church of Christ*; whence two things are considerable: 1. That infants are not, whilest infants, visible Members of the Church of Christ, in that they make no profession of the Christian Faith, neither is their conversation suteable to the holy precepts of the most high, (for they speak and act as children) neither doth God require that it should be so, for he speaks not to children. 2. This discovers the folly of Baby-sprinklers, who require more of poor creatures then they

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are able to perform, which ſhews that their Miniſtery in this, as in other things, is not of God, who never exacts that of any, which he of his own free mercy and goodneſſe hath not given them ability to bring to paſſe; yea they are contrary to God, and palpably contradict themſelves.

After this ſhort digreſſion, a ſixth uſe that may be made of this doctrine is this, that ſeeing God hath appointed, ſet apart, or choſen all men to ſerve him, and enabled them ſo to do, this ſhould teach Miniſters to take heed that they add not to, neither diminiſh from the precepts which God hath given to mankind, by laying more or leſſe upon perſons then they are able to perform, which is a uſuall thing; for they ſay of infants, that they muſt be baptized, and be Church-Members, (though they have done neither good nor evil, nay know not their right hand from their left, and tell men that are 20. 40. 50. years of age, that they cannot believe nor repent, nay that they muſt not be baptized, &c.

Laſtly, this may ſerve for a triall and examination to every man, whether he hath done all that good which God enabled him to do, and avoided that evill, which he by the light manifeſted from God might have ſhunned, that ſo he may through a certain knowledge of his actings in theſe things, be comforted in his obedience through Chriſt, the ſtrength and arm of the Lord, or repent of his non-performance of that which through that light or power he might have performed. And now let the judicious Reader judge, whether theſe things being very profitable, do not freely flow from that doctrine which men call hereſie.

Thirdly, ſeeing ſome departed from the faith, *Hymeneus* and *Alexander* put away faith and a good conſcience, all they in *Aſia* turned away from *Paul*, *others deny the Lord that bought them, and ſome tread under foot the Son of God, and count the blood of the Covenant, wherewith they were ſanctified, an unholy thing, and doing deſpight to the Spirit of Grace*, and ſeeing the Holy Ghoſt ſayes, *it is impoſſible to renew them again by repentance, who fall away after they are inlightened, and are partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come*; therefore we admoniſh the Saints in the language of the Lord, nay the Lord warns them by us to beware, and take heed *Doct.* 3.

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leſt they fall, and *leſt there be in any of the brethren an evill heart of unbelief to depart from the living God, and to beware leſt any man deceive them, and leſt any of them fall from the grace of God, as ſome did, Gal.* 5. 4. *to beware of falſe Prophets, and take heed leſt they fall away from their own ſtedfaſtneſſe, &c.* which precious words of the eternall God were of no uſe, if the Saints were not in danger, even in their beſt eſtate here below: We exhort them to watch and pray, and ſtand faſt in the liberty where with Chriſt hath made them free, and to beg of God that he would hold up their goings in his paths, that their footſteps may not ſlide, and to keep them from falling, and turning back from him, and knit their hearts to him, pray one for another to him that is able to build them up, that he would preſerve them blameleſſe in body ſoul, and Spirit, to the coming of Jeſus Chriſt, all which, and thouſand ſuch like Petitions were frivolous, if there were no danger, and all thoſe Precepts and promiſes, *be that endureth,---be thou faithfull---he that overcometh.* 'Tis true, we do not exhort any to beware, but ſuch as walk in that way, as thoſe Saints of old did, to whom thoſe words we uſe were written and ſpoken, that were improper, and one means it hath been to deceive the poor ſouls in this Iſland, and make them think they were all Saints, according to the Scripture account, when they were exhorted not to fall away from their preſent ſtate, whereas it had been happy for many thouſand if they had fallen from it, ſo they had fallen down and worſhipped God according to his Word. We do not exhort the Pariſh-Miniſters of Great *Britain* (much leſſe thoſe poor blind creatures who follow them, idolize them, and are led by an implicite faith) to hold faſt their profeſſion, for it's very bad, and Antichriſtian, or to continue in the way where they are, for it is not good, nor to take heed that they depart not from the way of God, for they are not in it, or from the living God, for they are not with him: But we beſeech them to repent, and turn to God, that ſo they may be baptized, and added to the Church, and enjoy the precious priviledges that pertain to ſuch as worſhip God in ſpirit and truth, *i. e.* according to his word, which is ſpirit and truth, well knowing that men may as well be deſtroyed for reſiſting the power of God, and putting from them the Word of God and eternall life, as for deſerting

deserting the way of righteousnesse, add turning from the holy Commandement delivered unto them, and therefore they have no just cause to be angry against us, (as they are) for the searcher of hearts is witnesse, that we desire earnestly their conversion and salvation; and therefore for my part I shall in love tell them this, that if they shall still oppose Christ, and call his way heresie, take part with the Pope and Prelates in their Nationall Churches, Baby-sprinkling, forced maintenance, &c. none of which are according to the testimony of Jesus, within few years they will be driven to darknesse; but as many of them as imbrace the Gospell, and walk in the way of righteousnesse, which men call heresie, whether they have little or much, life or death, they shall rejoyce in the God of their salvation, say to the righteous, *it shall be well with them*: And if any shall say, that if they should quit their forced maintenance, peoples hearts would be so hard, that they would allow them nothing: I answer, 1. Through the power of the word many would be converted, and then they cannot withhold their carnall things from those, who minister spiritualls to them, then the love of Christ would constrain them to do willingly, that at least, which before the Law of men compell'd them to by that uncouth force of treble damages: And 2. They shall find that a little which the righteous hath, is better then the great revenues that come with hatred, strife, and contention; 'twas the saying of *Elies* sons, thou shalt give it us, or we will take it by force, and they were sons of *Belial*, who knew not the Lord. I hope the Ministers of *England* and *Scotland*, who term themselves the Ministers of Christ, will not conforme to such Ministers, if they do, and resolve so to do, God will cut them off, as he did them: And let not any ask what became of our Forefathers, for God who causeth the light to shine out of darknesse, hath appeared in far more translucent brightnesse of Gospell purity then they knew, and therefore more is expected of us; they were precious instruments in the hand of God, but few years since many of them, and others yet are alive, who were such, their labours successeful, and persons acceptable, who neglecting to follow, yea opposing another, or more discoveries of divine light, have been laid aside, are grown dull and dead, and some taken off short by the hand of divine justice. Oh there-

fore you who are the Parish Teachers in this Isle, consider that Christ died for you, as well as for the rest of the sons and daughters of *Adam*, therefore love him, and shew your love by keeping his Commandements, and his only, do not do any more in Gods worship then Christ hath commanded you; he requires you to believe, or do no more then what is written, do not add to your task and Christs yoke, consider how the Lord will deal with such as add to, or diminish from his will; beware of stumbling at the word, being disobedient whereunto you were appointed (or set;) they that stumble at the rock shall be broken in pieces, and they upon whom that rock or stone shall fall, shall be ground to powder; God is not willing that you should perish, but rather that you should turne from your own way and live: I know this to be truth, for he hath spoken it, and Christ hath sealed it with his bloud he shed for you, which he would never have done, if he had not desired your welfare.

And thus you see how usefull the Doctrine we preach is, and therefore no way to be despised, or disparaged, as it is by many in our Generation, *who speak evill of the things they understand not.*

But I come in the last place, by the blessed assistance of God, to shew you by whom and why this doctrine is opposed, and then I shall conclude this work.

1. This Doctrine is opposed by Satan, who knows that if it should be evinced that Christ died for all, then men would come to see the love of God to them, and would every where begin to love God, and so obey his voice; and if it should be published and proved, that God hath of his own free mercy ordain'd that all men may and ought to serve him, and hath furnished them with ability to know and believe him, and to do whatsoever he requires of them, and that if they perish it's their own fault, then they would blesse his name, and be doing his work, and listen to his word, all which things destroy Satans Kingdome.

And if it should be manifested, that there is very great danger of departure from God, and of being deceived, then he knows that the Saints would be more heedfull and watchfull; they would be fearfull of falling into sin, and of back-sliding from truth, which things are contrary to Satans projects and

profit;

profit, for he strives more to train aside one poor soul from the way of righteousnesse, then to keep twenty in the way of wickednesse, knowing that he can make the enemies of the truth triumph, and blaspheme more by the fall of one that is called to be a Saint, then by a thousand sins done by others.

2. This Doctrine is opposed by false Teachers, such as deny Scriptures, Order, Ordinances, or such as rage and raile against the way of Christ, and practise contrary to him, worshipping the true God falsly, yea all sorts of false Teachers; as for example, Christ sayes, *Disciple all Nations, baptizing them*, but saith the world, baptize them, and disciple them afterwards, for infants as infants cannot be Disciples, for *he that taketh not up his Crosse, and followeth Christ, cannot be his Disciple*, and that infants cannot do; the Spirit of God sayes, *repent and be baptized*, the men of the world say, be baptized, and repent after; yet they say, they bring sin enough into the world to damn them eternally, and they baptize them before they repent of it; the Spirit sayes, *if thou believest thou mayest*; the world sayes, they may be baptized who believe not, the Spirit of God sayes, *who can forbid water that they should not be baptized, who have received the Holy Ghost?* some men say, that they who are baptized with the Spirit, need not, nay ought not to be baptized with water, though they know not who they are. In a word, they who either in judgment or practise continue contrary to light revealed, oppose the doctrine and light held forth by Christ, his Word, and Spirit, and walk by the light of their own fires (fancies I may say) oppose that Doctrine by me, and thousands received from the Scriptures.

1. Because if it should be declared that Christ died for all, then people would begin to love him, and to repent of sin, and enquire after him and his wayes, and forsake all false Teachers, and every false way, then they would so love Jesus Christ, that they will cry out, *Lord what wilt thou have me to do?* and more or lesse they would not willingly do in his worship then he hath required, not more, because he hath given enough, and works of supererogation, and to be wise above what's written, are abominable in the sight of God; not lesse, because that which he requires of us, is but little, in comparison of the great things he hath done and suffered for us.

2. If it ſhould be publiſhed that Chriſt died for all, then the greateſt part of the Scripture muſt be taken as it is written, and that is contrary to the profit of the Papiſts, and all falſe Prophets, who would fain have people believe that the Scriptures are very obſcure, that ſo they may deter the people from ſtudying them, and give them money according to their demands, for to expound them by their corrupt gloſſes, and then alſo great would be the company of the publiſhers of the Goſpell, for the love of God would ſo fill their hearts, as with new wine, that they could not but declare what God hath done for their ſouls; and this would make falſe teachers, fill'd with the wiſdome of this world fret, when the myſteries of the love of God ſhould be revealed to and by Babes in the Goſpell.

3. Self is much an enemy to it, for moſt men, yea all thoſe many thouſands which now own this truth of Chriſts dying for all, do well know, that not only Satan and falſe Teachers did ſecretly and openly incite them againſt it, but their own heart corrupt through cuſtome in ſin did riſe againſt it; and that for this reaſon, If they ſhould acknowledge that Chriſt died for all, and that God through him hath appointed and enabled them to do his will, then they ſhould have no liberty or leiſure to linger and loiter in ſin, but they muſt appear in love to Jeſus Chriſt, to be doing his work which he calls them to, there muſt be no ſleeping nor ſlumbring, nor folding their hands to ſleep, but up and be doing, and as in the bodily, ſo in this ſpiritual labour, the creature deluded by Satan cannot endure to do his duty which the Goſpell calls for. and this ſelf (I mean ſelf love, ſelf-will, ſelf-intereſts and ends &c.) till it be ſubdued by the appearing and receiving the light from the Lord, cannot endure to hear that there is any poſſibility of falling from the favour of God, for this would be a mighty check to their pleaſure, profit, and delight they have in ſin, fain would ſelf, even the fleſhly mind root out all ſuch thoughts, that it may feed it ſelf with luſts, and take its full ſwindge in ſin without controule. And whatever ſpecious pretences men may cover their conceits with, and cry out againſt this Doctrine as uncomfortable, *&c.* yet the Serpents head lies hid beneath them, who prompts them to decry it, that ſo he

he may keep them from that godly feare and trembling, with which they ought to work out their owne ſalvation.

I know we muſt ſerve God without fear of diſpleaſing men by obeying him, and without fear of his deceiving of us of any thing he hath promiſed, yet continually fearing to offend him who loved us, and fearing leſt we ſhould come ſhort of what is promiſed through our own unbelief. The Apoſtle *Paul* was as eminent a Saint as moſt, yet he *kept his body in ſubjection. leſt by any means when he had preached to others, he himſelf ſhould be a caſt-away.*

In a word, if this Doctrine ſhould be faithfully publiſhed, it would wonderfully draw out mens ſoules after Chriſt, drive out the power of ſin, carry forth mens Spirits to propagate the Goſpell, hurle down the Kingdome of Satan and Antichriſt by the mighty increaſe of knowledge, faith, and love, advance holineſſ, ſobriety, and righteouſneſſe, ſtir up men to diligence, godly fear, and watchfullneſſe, at leaſt leave men without any encouragement to live in ſin one moment, take away all thoſe Cob-web cloaks with which men palliate their impieties, remove all excuſes, and even force men to confeſſe their deſtruction is of themſelves, and therefore is it oppos'd by Satan, ſelfe, and falſe teachers, who would all ſuffer loſſe by the fire of Gods Word, if their deceits and doctrines come to be diſcovered by the glorious light of theſe truths which men call hereſie and erroneous opinions.

I am not unacquainted with the toſſings and torments of mind which they are ſubject to that hold the doctrines contrary to theſe in the foregoing treatiſe inſiſted on, their dejections of ſpirit, and dubiouſneſſe of heart, one while even drownes them in black deſpair, another while their foundationleſſe faith, and groundleſſe confidence through the exceeding ſubtilty of Satan, makes them to dare to adventure upon a ſin, upon this ſcore, that if they are elected, they cannot hereby fall finally, and if they are not, it will not be any impairing of their irrecoverable hopeleſſe condition. I know Satan will provoke men to fret exceedingly againſt theſe things with the higheſt riſings and liftings

ings up of ſpirit. But it being my owne experience in former times, and of hundreds who have communicated theirs with mine ſince the daies of their converſion, I cannot, neither will I conceal the counſells and cunning of ſo great an enemy, but ſpeak truth to his, (yea to my own) ſhame; neither am I ignorant of the ſtrong conſolation in obedience, the ſtrength againſt temptations, the heedfull diligence, care, and watchfullneſſe againſt ſin, which they are poſſeſt with, who knowingly and cordially hold and lay to heart that Chriſt died for all, for thereby they are ſo ſure that he died for them, that it's a hard matter for the devill and world to drive his love out of their hearts, and draw them into diſobedienee; but they that hold the contrary, call the truth of many, and ſo at length of all the Scriptures into queſtion, as the Shropſhire Miniſters confeſſe, *page* 1. of their nameleſſe paper.

And I am confident, that as the Lord hath, ſo he will bleſſe this Doctrine, with thoſe that profeſſe it, and practiſe that holineſſe, righteouſneſſe, and ſobriety, which that grace of God which bringeth ſalvation to all men teacheth, and by his owne Spirit, (not the word and arme of fleſh) will ſignally appeare, to the overturning of that great mountain of falſe doctrine, that hath kept poore creatures from beholding the face of the Son of righteouſneſſe in the truth of the Goſpell; and that they who ſay Chriſt did not die for all (ſo giving the lye to the Spirit of God) and that God did abſolutely appoint the greateſt part of men to be diſobedient, not giving them ability to do what he requires, and yet will damne them for not doing it; that God commands men to do that which he will work in them by an irreſiſtable power; and to make as though God contradicts himſelfe, that the Lord that bought falſe Teachers was not Chriſt, *&c.* ſhall be convinced, or covered with the cloak of confuſion. For my part, if any maligne me for the publiſhing of this plaine downe-right diſcourſe, I deſire the Lord to forgive them, and turne their hearts, and yet graciouſly wait to manifeſt to them that precious truth which they oppoſe, that by it they may be comforted and eſtabliſhed in their minds, encouraged to take

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up the Croſſe of Jeſus, and follow him in all Goſpell-obedience. I deſire no leſſe for the greateſt of my Adverſaries, then that they may come out of *Babilon* (the falſe Church) and worſhip one God in ſpirit and truth amongſt ſuch as keep the commands of Jeſus, as he hath given them out to us by his Spirit in the word of truth, that ſo we may walk in the light of the Lord whileſt we are here, and (being accounted worthy to eſcape all thoſe things which ſhall come upon this Generation) may hereafter ſit downe with *Abraham*, *Iſaac*; and *Jacob*, in the everlaſting Kingdome of God our Saviour. *Amen.*

FINIS.